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The Pacific.

First Pure, then Peaceable; Without Partiality and without Hypocrisy.

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Dissatisfaction Satisfied.

Why Lord, why must I stay here,
Bound to this body of clay;
To this house so full of sin,
Which is wasting day by day?
Oft would I come in spirit,
Far up to that better home;
That grand "house not made with hands,"
In which Glory shines alone.
Why am I made in this way—
A native of mother earth,
With no way for leaving it,
Till death ends my time from birth?
Then after death is heaven.
But 'till then, why must I wait
Before I can see thee, Lord,
Just inside that pearly gate?
My soul, my soul, why complain?
Why art thou dissatisfied?
Trust, believe that God is right,
And that he knows best beside.
Be comforted, oh, my soul:
Look beyond, and not behind,
Look to Christ, who cleanses sin,
See his powers; oh, be not blind.
Through Him thou canst leave this world,
With rejoicing and with peace,
Given by that joyful hope,
Of that life which ne'er can cease.
Yes my soul, ah! that's enough:
Do not let aught, reason jar;
Ah! my soul, 'tis God who knows
Why and wherefore these things are.
F. N. M.

Ninth Triennial Conference of Y. M. C. A.

LONDON England, Aug. 6, 1881.

EDITOR "PACIFIC":—The Ninth Triennial Conference of the Young Men's Christian Associations of all lands convened in Exeter Hall, London, Saturday, July 30th. About 500 delegates were in attendance, of whom some 80 were from America, the remainder being from Great Britain, Belgium, Denmark, France, Germany, Holland, Italy, Switzerland, Spain, New Zealand, India, and other countries. The first of these gatherings was held in Paris in 1855. At that time the Associations were very weak, fewer in all the world than there now are in any one of a dozen of our states. The present Conference in London presents nearly 3,000 Associations in all lands. The American delegation comes from all parts of the country, from Nova Scotia to Texas.

The Conference was held in Exeter Hall, the new Association building, in the centre of London. The whole building was tastefully decorated with the flags of all nations and mottoes, and every provision had been made for the comfort of the delegates. The opening meeting was held on Saturday afternoon, July 29th, Mr. George Williams, the founder of our associations, presiding, and welcoming the delegates to London. Mr. J. Herbert Tritton and Mr. Hugh Matthews also spoke. After lunch a session of conference and prayer was held. Mr. John Wamaker presiding, Rev. Theodore L. Cuyler, D.D., of Brooklyn, speaking, and the Rev. J. P. Newman, D.D., of New York, closing with prayer.

On Monday the topic, "Office, qualifications, duties, and responsibilities of secretaries," was opened by Mr. R. R. McBurney, of New York; Mr. D. A. Budge, Secretary, Montreal, Mr. A. T. Hemmingsway, Secretary, Chicago, Mr. D. McConaughy, Secretary, Harrisburg, Mr. J. T. Bowne, Newburg, took part in the discussion. The next topic, "Work of Travelling State and District Secretaries," was presented by Mr. Thomas K. Cree and Mr. R. C. Morse, of the International Committee, and Mr. S. A. Taggart, State Secretary for Pennsylvania.

On Monday evening, at seven o'clock, the Lord Mayor and Lady Mayoress gave a reception to the delegates, and a large number of invited guests, at the Mansion House. Each delegate was presented to the distinguished host and hostess, after which light refreshments were served in the long parlor.

At eight o'clock the company assembled in the Egyptian Hall. The Lord Mayor entered in State with Mrs. Wm. E. Dodge, of New York, Earl Shaftesbury, K.G., with the Lady Mayoress, other prominent personages following.

The Lord Mayor presided during the evening. In opening, he said: "In behalf of the Lady Mayoress and myself, I tender the hearty welcome of the Mansion House to the delegates from all parts of the world, representing an agency which is second to none of the present day, in advancing the Redeemer's Kingdom. It is seldom a man has the privilege of seeing, during his lifetime, such growth as the founder of the Young Men's Christian Association has been permitted to see. I rejoice to know that the organization has progressed with such unexampled rapidity, that there is not now a single part of the world, where there is an English speaking population, in which a branch of the association may not be found. Mr. Williams must be a happy man, and his heart be filled with thankfulness as he sees these delegates representing Associations from nearly every country in the globe."

The Lord Mayor then introduced the Right Honorable the Earl of Shaftesbury, K.G., who said: "That I have the honor of being the first speaker in behalf of the Convention is due to the fact that

I was President of the first Young Men's Christian Association established in the English speaking world. I esteem it an honor to speak for this organization, and in this honorable presence—and to speak for the affiliated Associations of the globe, united for the extension of the kingdom of our Lord and Saviour Jesus Christ. I am glad we are permitted to assemble in the Mansion House—in the great hall of the great city of London, and I congratulate the Lord Mayor and the Lady Mayoress that they have signalized their Mayoralty by gathering in this place a council unequalled in the history of the world. I hold that this meeting to-day, representing so many nationalities, is a grand Ecumenical Council, its proceedings will be of interest and its doings will benefit the human race. There is at present a demand on the part of some for what is called protection. In some things at least this council is a unit for free trade—there are no duties on the free interchange of religious thought, high purposes and noble aims, and in the sympathy that binds us together and makes us one. We are not here to settle religious or theological differences, for we have none—we have a unity of action, a oneness of purpose, and I trust the whole world will feel the influence of the principles which we all hold, and in which we all hope to die. The grand object of this meeting is to raise the standard of young men of every class of life from the highest to the lowest, to influence the social, moral, mental, and spiritual life of young men, a principle higher than ever called our ancestors into council."

After referring very pleasantly to the American delegates, and paying a high compliment to the work of American women, he said: "The solidarity of nations was not to be attained by the overthrow of old institutions, but by the unity of good efforts. Their creed was that all men had the same God for their Creator, the same Christ for their Redeemer, and the same immortality for their destiny, and he hoped their foreign brethren would be specially impressed by their unity with their English friends. The association had attained such proportions that there were now 3,000 affiliated associations in all parts of the world—some very remote, such as Japan and Madagascar. He saw in the spread of this work some fulfilment of the prophecy of Daniel, 'Many shall run to and fro, and knowledge shall be increased.' He wished Godspeed to such efforts to bind the nations one to another, and trusted that the outcome would be the consummation of universal peace."

Addresses were made by Mr. Fermaud, Secretary of the World Committee; Mr. Wm. E. Dodge, of New York; Pasteur Cook, of Paris, Mr. R. C. Morse, General Secretary of the International Committee, New York. Mr. Williams offered a vote of thanks to the Lord Mayor and Lady Mayoress and Earl Shaftesbury, which was seconded by Mr. Denny, of London, and, after adoption, was pleasantly acknowledged by the Lord Mayor and the noble Earl. Supper, music, and social intercourse closed a memorable evening in the history of the Young Men's Christian Associations.

Tuesday Samuel Morley, Esq., M.P., presided, and the world's committee presented their report. It is an interesting document, showing what has been done by the committee during the past three years. Some 275 associations in different countries have been visited, and some 20 new ones organized under their direction. A bureau of information has been established, and a more extended work for the future arranged for.

At lunch an address was delivered by Mr. Morley; Mr. F. Von Schleunbach also spoke on the work among Germans in America; Mr. L. B. Wisbard presented the College work, and Mr. Patterson spoke of what is being done in Texas. In the afternoon the Earl of Aberdeen presided. An exhaustive paper on association finances, prepared by Mr. Erskine Uhl, of New York, was read by J. Carey Thomas, M.D., of Baltimore. It gave the different methods of handling finances that had been tried successfully by the Associations.

In the evening Major Russell Sturgis, of Boston, presided, and the topic, "Social and Intellectual Agencies which can be used," was considered; Mr. O. C. Morse, of Cleveland, read a paper giving the American agencies in use. One of the most interesting papers presented to the conference, was on "The Most Successful Methods employed by the Young Men's Christian Associations of North America," by James McConaughy of New York. It took up the various classes of Young Men—strangers; the unemployed; the destitute; the sick; the intemperate and sceptical; it also brought out clearly the work of the International Committee among railroad employees; commercial travellers; college students; German speaking young men, and colored young men. The statistical table, showing the growth in the American Associations from 1866 to 1881, was very gratifying. The number of Associations reporting to the committee, increased from 59 to 744; general secretaries and assistants from 4 to 210; value of property \$90,825 to \$2,728,704; weekly Bible classes from 13 to 291, and young men's meetings from 53 to 352.

Mr. W. H. Morris of Poughkeepsie presented a paper on "The Duties and Responsibilities of Members," and O. C. Stockwell of New York on "Rail Road Work."

On Wednesday evening a large public meeting was held in Exeter Hall, Earl Shaftesbury presiding; addresses were delivered by Rev. T. L. Cuyler, Mr. Wm. E. Dodge, Mr. F. Von Schleunbach, Charles Fremaud of Geneva, Mr. George Williams, Mr. Balfour of Liverpool, and others.

The following telegram was read in reply to one sent by the Convention:—
EARL SHAFTESBURY, K.C.
Mrs. Garfield has received your dispatch and requests me to express through you to the world's conference of the Young Men's Christian Associations her grateful appreciation of their pious and devoted interest in the welfare of the President.

Thursday afternoon was given up to visiting places of interest, and it is worthy of mention that the last official act of Dean Stanley's life was to accede to a request that he should personally conduct the members of the Conference through Westminster Abbey.

On Friday Mr. Samuel Morley, M. P. invited the delegates to his elegant home, "Hall Place," Tonbridge. Everything was done to make the day an enjoyable one. Each day a dinner and tea had been served to all the delegates, and every attention had been paid to their comfort. Saturday morning the Farewell breakfast was served at 9 o'clock, and after several brief addresses the Convention closed.

T. K. C.

A Bi-Centennial.

The commemorative services on the 200th anniversary of the oldest meeting-house in New England occurred at Hingham, Mass., on Monday, August 8th. This venerable edifice stands upon a slight eminence, having "a pyramidal roof, a peculiar belfry and spire, and is 73 feet in length and 55 feet in breadth." Though enlarged and modernized in the interior, its ancient appearance is scrupulously preserved.

The church worshipping in this house was organized in 1635, the same year with the founding of the town. From the first, it has had only six pastors, whose average term of service has been 43 years. Four died while in office, one was called to a professorship in Harvard after a pastorate of 18 years, while the sixth still continues in this relation, having been installed in 1855.

The first two ministers were decidedly Calvinistic or Puritan in their theology, the third leaned towards Arminianism, and the last three have been Liberal or Unitarian.

Among the prominent men connected with this parish and town one was a Revolutionary General, afterwards Secretary of War and Lieutenant-Governor of Massachusetts, another was Lieutenant-Governor and also Attorney General of the United States, two have been Governors of the state, and two distinguished theologians of the Unitarian faith.

At the late celebration, a professor from Harvard gave the principal address, in which he drew a vivid contrast between the two periods or centuries, one marked by the stern experience and rugged toil of the fathers; the other by the superior learning and prosperity of the sons; the former, by the prevalence of the Calvinistic creed, even to the full acceptance of "the five points," the latter by what the professor deems the liberal and rational religion.

The creed of the fathers, according to Professor Norton, was one of most complex and elaborate bodies of divinity ever devised by the ingenuity of man, but in its practical influence the most artificial and oppressive that has ever exerted a lasting influence over a civilized Christian community. Thus he represents the fathers as holding, not only that mankind are fallen through sin, which all must in some sense allow, but that God is moved with hatred towards them, not love; that they are made responsible for their acts yet utterly helpless to relieve themselves from the curse denounced; that infants may be damned, and that the vast majority of the race are absolutely doomed to the eternal torments of hell. By an ingenious twisting and torture of the language of one in a hundred of the Puritan writers, some such views might possibly be deduced, but that they were the views of the great body of the fathers is simply a libel. It will require more than one learned professor to convert the oft-repeated caricature into truth. We must doubt whether Professor Norton himself fully believes the indictment, since he avers that "the morality enjoined by the creed was only too high—too high to be practicable"; also that "the creed nurtured precious virtues. From this rock sprang living waters. It was the production of men of independent souls, of resolved purpose and of moral integrity, and it bred men of like tempers."

Though he calls the doctrines false, he admits they were most wholesome in the founding of the nation. Now we are tempted to interpose the inquiry, what would have been the result upon our national life and progress, if our fathers had adopted only the easy-going, pleas-

ure-hurting and pliant religion of some of their descendants? As Professor Norton says, "The fathers fought a good fight with the devils of adversity and hardship." Would they have done better in their great battle if they had often relaxed their stern rigidity of principle and indulged more largely in hilarious pleasures? The question also arises, Are the orthodox doctrines and requisites less adapted than the more liberal sentiments to stem the tide of voluptuousness in this age? Is it not better to cherish a firm and strong faith, than to break away from the moorings of a supernatural revelation and to rest chiefly upon the fallible and variant lucubrations of the unaided human reason? Is it no special safeguard to society as well as the individual that there is a general repository of principles from which all may alike draw, as pure as the character of Jesus Christ, as inflexible as the law of Jehovah, as high and holy as heaven itself? Will a mere change of mart, where are dispensed sentiments which are supremely congenial with un sanctified human nature and in sweet harmony with the popular currents be sufficient? Lower the authority of the scriptures, decry the importance of the new birth and of revivals of religion, weaken the penalties of sin, bend your chief energies towards antagonizing the faith of the fathers, rather than to the work of evangelization, whether in our own or in foreign lands, and where the gain? Where the advance?

While Professor Norton represents the stern fathers of the first century as lacking in a refined poetic fancy and taste, and in any of the delicate sensibilities and emotions, he assigns as the reason for this, that "religion was the absorbing and permanent concern," and then, that "the religion partook of the intellectual dryness outside of it." But in this very address, does he not furnish proof that the fathers possessed at least imaginations? There was a tendency among them to clothe the simple doctrines of the faith, both in regard to heaven and hell, in metaphors, borrowed from the Bible indeed, but none the less metaphors. We their descendants in theology have doubtless gained something in not using these metaphors as if they were realities. We are content with the clear unfolding of those great underlying principles of the divine government, as revealed both in reason and the Bible. It is well with the righteous, it is ill with the wicked, assured that they are of the most far-reaching application and power. Too often the appeals of the fathers may have been to the imagination and the fears; ours are more to the inner reason and the conscience. We fully hold to the great doctrines of the fathers, though we confess to some change in what may be termed their philosophy or their theory, and we believe that they are best adapted of any to cope with what Professor Norton calls "the devils of prosperity and ease."

The Ship of State, amid all the perils of this age of doubt, certainly needs "the undergirding" of strong doctrines and stringent morals, while we may lawfully cast overboard all "the tackling" that is not indispensable; yet let us carefully and earnestly see to it that we do not scuttle our endangered vessel by a too weak and accommodating religion.

Your friend,

ATLANTIC.

"For Thou Wilt Light my Candle: The Lord my God Will Enlighten my Darkness."

Ps. xviii: 28.—The candle or lamp of the body is the soul. The Holy Spirit is God's fire with which He lights that lamp. Imagine your soul appearing as an unlit, untrimmed lamp—then imagine the Heavenly Father spreading His hands above you in blessing, and "pouring out His spirit upon you." Behold: it comes as a fire and lights that darkness which you call your soul till it fairly glimmers with glory—the reflection of the Almighty. Before, you have not enquired very closely into the affairs of your heart, the engine which runs the soul; you could not pierce the darkness and you were not inclined to try. What a difference the light makes. If you will only open your spiritual eyes you can discern all parts clearly (looking doubly sharp lest the heart deceive you). Then comes the trial. Here is a little dusty corner which contains your "worldly enjoyments"; over here a little mound of "pride"; here a large amount of "selfishness," and here your "love of money." Is it not a struggle to truly say, "Lord cleanse thou me from secret faults?" Many of us have a "pet" sin which we dislike to give up, and even declare to ourselves that we can keep that one and still be filled with light. Will God accept a divided heart? Can the spirit of God and the spirit of Evil intermingle and become one spirit? Shall we not rather purify our hearts, making the guest chamber of the Lord a holy habitation? It would be well for us all to repeat often, even as the little children,

"God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go."

We can repeat this as a prayer and expect an answer, for is it not said "Thou wilt light my candle" and enlighten my darkness?"

Then, having received this light from heaven

"Jesus bids us shine with a clear, pure light,
Like a steady candle burning in the night.
In the world is darkness, so we must shine,
You in your small corner and I in mine."

WORK.

The Woman's Board OF THE PACIFIC.

Conducted by a committee: Sarah Edwards Henshaw and Kate Kellogg.

Letter from Miss Starkweather.

DEAR FRIENDS: It will be a month on the 24th since school closed, but this is the first opportunity I have had of writing at all at leisure. Of course the examinations are busy times, and we are favored with the coming of a good many friends from other places, to whom the parting words must be said only too hurriedly.

This year, on the morning of the first examination day, when all were eager with hope, came the news of the death of one of the girls who went home with the rest last year. She was the brightest and strongest, with every flattering prospect of long life, and hers was the first death of our number. She had shown a remarkable courage and persistence, under much opposition in coming to us.

Another (a young man from the Special Theological course) returned in usual good health to preach one Sabbath for his people, fully planning to come back and continue his studies to the close of the term. He preached, but in four days, having been taken with an acute fever, his pulpit was empty, and he had gone to higher service.

Mysteriously as are all such removals, especially now that the harvest is so great and the laborers so few, they are not without immediate and precious blessing in the quickened love and spirituality they develop among the remaining Christians. The sinking in consumption of the one of our number made a deep impression upon all. Several of the eight who applied for baptism mentioned it as being among the final influences sealing their purpose of consecration, and their desire to be Christ's alone.

On the 29th of June a party of five foreigners found their way over hill and dale to Karriaka, a castle town eleven miles away, where a graduate of a year ago has been regularly at work. The occasion being one of the now popular mass meetings in a theatre, eight or ten students were there in advance of us. Smith's organ had been carried safely over on men's shoulders, and Mr. Neesima and others were ready to play it. As at the first great meeting in Kioto, the right-hand gallery was reserved for women, and well-filled. The earnest, plain and telling speeches were listened to most respectfully by some eight hundred in the afternoon, and twice that number in the evening. During our stay and throughout the tour, the quiet and respectful manner of the people was very marked.

In Okayama a week later, Miss Talcott and I had dirt thrown at us while riding in a jirikisha. It was the first time such a thing has happened to me. The jirikisha man was very kind and kept trying to protect us. When at last a large piece struck him on the head, he let down the carriage, and turned upon our tormentors, making them scatter like leaves before the autumn blast.

We visited the building purchased by the Kamioka Christians for a church. The young man working there has a school of thirty every evening, and is in every way enthusiastic and devoted. He is quite young, and we behold and wonder when we think what grace is manifestly doing for him.

We returned by boat down the rapids, first being escorted to the landing through fields in which immensely long stacks of wheat were waiting transportation. That season is the great granary for this region and industry and thrift were everywhere apparent. There had been heavy rains, and the water in the river was just deep enough to make the shooting of the rapids quite exciting.

Beautiful azaleas adorned the ledges on either side. I never saw this noted spot in a more charming light; and the company of so many Christians was in itself an inspiration.

This year will be distinguished for the wonderful sale of Bibles, and the holding of mass-meetings throughout the land. The Buddhists and infidels are also holding meetings decrying Christianity, of which it is plain they know very little— that little being mostly gained from the Greeks and Catholics. We cannot doubt the final result, and that they are advertising Christianity more than its avowed believers can. But just for the present, especially here in Kioto, we feel that it needs caution not to arouse the anger of the priests needlessly. They realize that a crisis is upon them and over the country, and in their desperation they are none too good to do desperate things.

Large meetings are almost daily announced, in which they stir up the passions of the people. This may serve as a sample of some of their weak sayings: "Davis San has returned home with brain troubles; and all who don't want to suffer from the same must shun the Christianity he taught."

The editor of a much respected and influential paper in Osaka, four years in England, has lately come out boldly in gatherings of four to five thousand, speaking for Christianity. He also sends forth editorials having no uncertain ring in them. Another editor has recently been baptized. The former made a special journey to talk with one of the Japanese teachers in this school, taking with him men of influence who are feeling deeply that "no true liberty can be enjoyed but by the power of Christianity."

The dedication of the Irraburi church, one hundred and sixty miles away, was held on the 3rd of July. It is a live church of seventy-three members, and their own energy has been the human means of building the very cosy and home like church we find there as a true light. It is a missionary church always sending out laborers to other towns on the island.

All the workmen on the new building were either Christians or interested in religion, and each day's work was commenced with prayer.

This place is the home of four of our present pupils. Their parents united to make a little picnic pleasure party for us. A boat was engaged, and upon a charming afternoon, we set off for one of the numerous beaches within sight. The scenery upon this inland sea is really beautiful. At our landing place we proved the centre of attraction to the villagers until we were taken out in another boat to see the quantities of rare fish waiting to be sent to the Osaka market. There were the tai and tako, considered great delicacies! The former when caught are immediately put into bamboo crates floating in the water. They are of a beautiful pinkish red color and looked finely in the sunlight.

Refreshments were served with the greatest ease upon those dainty little trays the Japanese always use, while we sat upon blankets spread on the dry, clean beach, in the shadow of an over-hanging bluff. Returning we walked over a stretch of delightful country, as the tide would be against us if in the boat. We had been invited to the house of one of the richest and most influential men in town for the evening. Members of his family are Christians and he contributed the necessary fifty dollars to complete the church. He and his wife are becoming more and more interested in Christianity. Two years since they lost a darling child four years old, which has made a deep impression on them, and the hopes and comforts of our religion draw them to the Christians. Theirs was a beautiful home in the purest and most refined Japanese style. Their manners were exquisite, strengthening the conviction that the Japanese have nothing to gain from adopting (?) foreign manners, at least in the immediate present. The Japanese have expressed a wish to have the girls, parlor here (adjoining the foreign) matted with soft mats in Japanese style.

This outing among the people in different localities helped me more and more to feel the advantages arising from their thus retaining their own manners in full; and after consultation, it is likely to be carried out with the beginning of next term. I said to one of the Japanese friends most desiring this change: "Three years ago when furnishing the house, no one of the Japanese would have been pleased with the proposed arrangement."

He replied: "No; but now there is a widespread reaction. We have learned what is good for us, and are seeking more and more to retain all that is good of our own customs."

A woman's meeting of one hundred followed the dedication services the next evening. It is a joy to remember it.

Lovingly yours,
A. J. STARKWEATHER.

Two thousand Palmers—by direct or indirect descent—had a family gathering at Stonington, Ct., Aug. 10 and 11. The reunion was originated by the Connecticut descendants of Walter Palmer, who settled in Stonington in 1653. The occasion was one of great interest and pleasure.

Hingham, Mass., claims the oldest meeting-house in this country. The bi-centennial of this building was celebrated Aug. 8. The building has been enlarged and repaired several times, but the massive old frame of solid oak, is intact. The town erected the edifice in 1681 at a cost of \$433.

One hundred conversions during the past four weeks are reported by a missionary of the American Sunday-school Union from a district in which four of his union schools are located.

The cultivation of cork-trees is being successfully prosecuted in Georgia.

The western Cyclone blows everything from the farm except the mortgage.

Our exports of petroleum for the eleven months ending May 31, amounted to 382,891,580 gallons, against 395,226,420 gallons during the eleven months ending May 31, 1880.

Peaches that are fit for a dog to eat, so to speak, are at this time \$1 a dozen in our market. The special peach-trains which brought over 450 car-loads of the fruit to this market last year, will not be run this season for lack of peaches.—Boston Watchman, Aug. 18.

Contributions.

Christ and the Syro-Phoenician Woman.

This subject was given out for the topic of the prayer-meeting, and the narrative will be found in Matt. xv: 21, 28; and in Mark. vii: 24, 30. These two are the only ones that have given us this scene. Matthew wrote to the Jews, Mark to the Gentiles, so each collected and wrote in their gospels what would interest each of these two classes. As above our lesson is taken from Matthew.

In no other instance in the Bible do we find Jesus apparently paying no attention to the calls for help and mercy, as he does here. There may be two reasons why Jesus hesitated. One may be, to teach his disciples, who (narrow and bigoted) were filled with all the Jewish hatred toward all those who were not of their nation, called them Gentiles, classed them amongst all that was vile and uncleanly. The other, which probably was the true reason, was to test the woman's faith, to bring it out into a stronger and clearer light, and to show to his disciples, that He came not only to save the Jews, but also the Gentiles; the lost: Jer. i: 6; Gen. xlv: 7; Ps. xxxi: 2; vii: 1, 10; 1 Sam. xiv: 6; Luke ix: 56; 1 Chron. xvi: 35; John xii: 47; iv: 42; iii: 17; 1 Tim. iv: 10; 1 John iv: 14.

Then look at her prayer. Let us read some of the prayers in other parts of the Bible. Jacob. Gen. xxxii: 26, 31; Moses, Num. xii: 2; Joshua, Josh. x: 12; Samuel, 1 Sam. xii: 18; David, in the Psalms, Eljah, 1 King xvii: 1; xlvii: 42, 45; Elisha, 2 King iv: 33, 34; Hezekiah, 2 King xvi: 15, 20; xx: 2, 6; Daniel, Dan. vi: 10; Hannah, 1 Sam. i: 12; Anna, Luke ii: 37; The Apostles, Acts i: 14, 24, 25; iv: 31; Acts xii: 12; xvi: 25, 26; xx: 36; Acts xxi: 5; Rom. xii: 12; and those of our Saviour, Matt. xxvi: 39; xi: 25, 27; vi: 9, 13; Luke xii: 4, 5; John xvi: 23, 24, 26; John. xii: 41, 41; 17 chap.

See how she takes the disease of her daughter to herself, as though it was hers, and asks for mercy: Ps. iii: 7; vi: 4; xxxiii: 22; lxxix: 13; cix: 21, 26; Rom. xv: 9; Eph. ii: 24; Matt. ix: 27; xx: 30, 31; Luke xvii: 13; xviii: 38, 39.

She recognises in Jesus the Deliverer of her daughter: 2 Sam. xxi: 2; 3; Ps. xl: 17; cxlv: 2; Rom. xii: 26; Is. xliii: 3, 11; Is. xlv: 15, 21; Phil. iii: 20; Titus. iii: 4, 6; 1 John iv: 14.

How strange it must have seemed to her, for Jesus not to say a word. He apparently did not pay any attention; but did she despair? No, she prayed more earnestly and would not be turned away: Deut. vi: 13; Deut. x: 20; Heb. vii: 25; Rom. viii: 26, 34; Gen. xviii: 23, 33; Job. xxi: 26; Eph. vi: 18; 1 Thess. v: 17; Rom. x: 1; Jas. v: 16; Eph. i: 12, 14; 2 Cor. v: 5.

And look at His answer when His disciples asked Him to send the woman away: Matt. x: 5, 6; Acts iii: 25, 26; Jer. i: 6; Gen. xii: 3; xviii: 18; xxi: 18; xxiv: 4; Gen. xxviii: 14; Gal. iii: 8; John x: 1, 16; Ps. xviii: 49; cxviii: 1, 2; Is. x: 1, 18, Rev. v: 5; Rev. xxi: 16.

But even this did not turn her away. She came and worshipped Him; and notice her prayer this time, the first prayer: "Have mercy on me, O Lord, thou Son of David." Now she no longer calls Him "Son of David," as though sent for the Jews only, but she looks higher and recognizes Him as Lord over all, both Jews and Gentiles. This time how short is her prayer, yet how full and complete; nothing could be added to it, for it came from her heart. How brief and pointed are our requests when we are feeling the deepest and striving the hardest. Look at hers, only these words: "Lord, help me." Ps. xxxiii: 20; Ps. lxxix: 19; cxxi: 2; cxvii: 8; xl: 17; lxxix: 9; Ps. cix: 26; cxix: 173; Matt. xiv: 30; Mark ix: 22, 24.

Even when she was put on the same standing with dogs and the unclean, she accepts it as coming from the Master, and yet she asks for only a little (the crumbs) and still believes and trusts that Jesus will have compassion on her: Is. xlviii: 16; Jonah iii: 5; Acts xvii: 4; Matt. ix: 28; Ps. xl: 4; xlii: 5; cxviii: 7; xxxiii: 21; Ps. xxxvii: 25; lli: 8; lvi: 3, 4, 11; vii: 1; xl: 1; Ps. lxxvi: 15; cxi: 4; Matt. xiv: 14; Mark i: 41; vi: 34.

How great was her faith and how successful she was. Jesus did give heed to her, and according to her faith, so her request was granted; it was full and complete. Matt. xxi: 22; Mark ix: 23, 25; Ps. lxxix: 16; Acts v: 5, 8; xiv: 27; 2; 6; 1 Cor. vi: 1; Ps. vi: 8; 9; xxviii: 2; 6; Is. xxxviii: 5; Job. x: 12; Rom. i: 18; 1 Chron. iv: 10.

We all can take to our own hearts this scene, taking comfort that when, apparently, God does not hear us at once, yet if we seek and ask persistently, and make our requests known to Him, He will finally give us what we ask, but it will be according to our faith: Ps. xxvii: 4, 8; xxiv: 14; iv: 10; lxx: 4; Ps. cv: 3, 4; Is. lv: 6; Hos. x: 12; Amos. v: 4; Matt. vii: 7, 8; xxi: 22; 1 Pet. iii: 15; 1 John v: 14, 16.

According to our faith and belief in God, so will our blessings be, for He is a true and loving Father to us, and we can go to Him, as a little child goes to its parents, and ask Him to supply our needs, and He will do it, for He is our Father. He has adopted us through His Son, Jesus Christ, who died to save us, and having once died for us all, we are saved through His blood: Ps. iii: 8; xxiv: 5; Prov. x: 6, 22; Matt. xxv: 34; John xvi: 27; John vi: 32, 33; 1 Cor. x: 2; 6, 7; 2 Cor. vi: 18; 1 John i: 3; ii: 24; Rev. iii: 5; 1 Cor. xv: 3, 22; 1 Thess. i: 14; v: 10.

Finally, there are but two instances given in the new Testament when Jesus marveled at the great faith shown. The first is found in Matt. vii: 5, 13; and the other in our lesson, Matt. xv: 21, 28. O. C. Pope.

Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.

The Den of Lions (Dan. vi).

I have no desire to throw any discredit upon this wonderful story as a bit of veritable history. Credence is demanded every day for quite as strange stories, but there are points of significance in its composition, that seem to me of even greater interest, when we ponder the question as to how far and how surely Godliness is successful in this world of ours. Early in the narrative we notice that the world is not a unit in its opposition. The highest, best faculties in man, typified, let us say in King Darius, always admire and respect goodness. But as a man's foes (i. e. temptations) may be found in the liberty which comes through the privacy of family life, so also they come into the council-chambers of his own heart.

How naively it is written that the king perceiving the excellence of Daniel's spirit, "Thought to set him over the whole realm." How sure and rapid seems the prevalence of good to the youthful soul. Experience says: Moderate thine expectations. Between thee and that sun-lit eminence, seemingly so near, lie dangers, trials, tests which shall be to thee what the refiner's process is to silver, breaking, crushing, purifying. Cherish with care, thine excellence of spirit; keep thy channels of intercourse with infinite purity always open and let its outworking give the clean hands; gird thy loins about with faithfulness and bind humility as a frontlet upon thy brow—so shall thy God give his angels charge concerning thee, to deliver and keep thee.

The King's consent to an accession of power was easily gained. How true to man's sense of royalty. Bring your cases to me; I will see that justice is secured. Send me to congress, and I will better the laws. Make me President, and things will be better managed. If I was Pastor in this church, there would soon be an improvement. Up and down the scale, man is always willing to sign a decree that shall bring other men's matters into her settlement—with the same general result. Unlooked-for complications harass and disturb the occupant of an exalted position. It is man's glory to do, but alas how to undo he finds not. Fate mocks; what you have done is done; only the consequences lie before you. With what assiduity the King, sore displeased with himself, set his heart on Daniel to deliver him, laboring till the going down of the sun.

With pathetic courage he sought to strengthen Daniel's faith in the only possible source of help. Thy God whom thou serveest continually, he will deliver thee; so they part, each to his appointed conflict. The King in his palace passed the night fasting; neither were instruments of music brought before him, and his sleep went from him. Who may map out the paths through desolate places that a man's spirit will traverse, through the silent watches of such a night? No palace doors could bar out the agonizing fear that haunted its goings. Who, better than the king, knew the mastery of the lions among which Daniel had been thrown? Could the brave souls that anger had devoured ever be numbered? Was not lust as eager for fresh victims as if he had not slaked his hellish thirst in the life-blood of myriads? Was there any power in Daniel's God that could deliver? Ah, wearyful, questioning night; around how many kingly souls have thy dismal curtains been drawn?

Thank God for the joy of morning. Hope revives; all ears are open to catch the first footfall of assurance. The king arose very early in the morning, and went in haste to the den of lions. How eagerly he cries: "O Daniel, servant of the living God, is thy God able to deliver thee from the lions?" Blessed, thrice blessed, be the glorious morning, when the strong, brave soul answered back: "My God hath sent his angel, and hath shut the lions' mouths, that they have done me no hurt, forasmuch as innocence was found in me, and also before thee, O king, have I done no hurt."

One more point in this life-like picture deserves special notice. Do you catch the jubilant tone of the proclamation? No more self-seeking, no room even for conscious self-renunciation, only a glad, full recognition of him whose right it is to rule. As a statement of belief, it stands solemnly superb. Then King Darius wrote unto all people, nations and languages that dwell upon the earth: "Peace be multiplied unto you! I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel, for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

Dear reader, the half has not been told thee. The picture is by the hand of a master artist. The details are admirable. The flush of early, easy triumph, the combination of circumstances that throw the soul into danger, the darkness that covers all, while the battle is being fought, the exultation of victory, and the destruction of all who set themselves up in opposition to God, are wrought in with consummate skill. Do not let this imperfect description content you. Read, and see it with your own eyes. Define your own place among the characters, for surely this is the confidence of our hope that from the early time, even till to-day, no manner of hurt is found upon the soul that with innocency of hands and a steadfast heart worships the living God.

Salem, Or., Aug. 13. S. C. H.

Liverpool ranks next London in England, with a population over 559,000; Birmingham has over 400,000; Manchester and Leeds exceed 300,000; Sheffield and Bristol have over 200,000 inhabitants each. Curiously the population of Manchester has fallen off 10,000 since the census of 1871.

Glances at Men and Things.

The Duke of Wellington was not a man much given to gushing. He was having his portrait painted by Count D'Orsay when his brother, the Marquis of Wellesley, died. The count hardly expected that his illustrious sister would be present the next day; but punctual to the hour the Duke came. After taking his seat, he said: "I suppose you heard the Marquis of Wellesley died yesterday. He was a very pleasant man—when he had everything his own way."

One is led to the inquiry: "Are there not a great many marquises among us?" Certainly there are a great many people who are very "clever," people so long as they have everything their own way. One can get along with them a *merveille* if you only let them do exactly as they please. There are stacks of children who are models of behavior if they have everything that they want.

Shall I dare to go further, and to say that there are a great many Christians who are very peaceful, very pious, so long as all is just right. Very likely they are in a sanctified condition so long as there is nothing to vex them. If it is but to sing hymns and to attend meetings, nothing is left to be desired. But perchance there is another standard to be applied. Perchance we have need to ask, "What sort of man is he when he doesn't have everything his own way?" As the strength of the chain is only the strength of its weakest link, so it is likely that a man has no more real goodness than he shows when he is pressed, when he is bothered, when he is troubled. We must test the sanctified man, not by the holiness-meeting standard, but by the market-place standard, by the badly-cooked-beefsteak standard, by the hot day standard, by the crowded-car standard. How is he when creditors press, and debtors don't pay up? Perhaps that is the real standard in the sight of God and the angels.—*The Watchman*.

A Tale of Horrors.

A young lawyer won and married a bride that was the object of her parents' refined and devoted love, and the favorite of all the circle of her numerous friends. A beautiful cottage, elegantly located, and beautifully furnished by her parents, was the happy home of this favored pair. Several years glided by, and the husband began to ply the sparkling glass. Warnings from the Bible, entreaties from his devoted partner, and the solemn pleadings of his friends, could not arrest his downward course.

One fierce wintry night he came home reeling through the snow, and found his wife in a miserable, cold room, an invalid, trying to keep two babies warm. The drunken madman swore he would soon have it warm enough. Midnight came; the tempest had increased; the elements were in fierce conflict, and the raging fiend in human form was within. He fired his home will never be known. Madmen care for nothing. The flames, fanned by the winds, drove out the wife, bearing her darlings, to face that awful tempest. A quarter of a mile off stands the nearest house. Soon exhausted, she sunk down in the deep snow, with her helpless babies clinging to her mother. But a few minutes sufficed to reduce their home to ashes.

In the morning the sobered author of this ruin, with the parents and friends, was searching under snow drifts for the lost ones. At length, wrapped in a spotless winding sheet, they were found. White as marble, the lovely features of the mother disclosed frozen, silent tears on her cheeks, and cherub forms clasped in her arms.—*The Watchman*.

Danger from Comets.

In view of the general interest in comets, awakened by the presence of our celestial visitors, the following opinions of Prof. Proctor as to possible dangers resulting from them are of particular interest:

Can comets in any way bring danger to the earth? Science cannot in this case answer positively that there is no danger. The fall of a comet on the earth, utterly unlikely though such an occurrence may be, might bring danger of a very serious kind. For instance, we know that some comets of comparatively small dimensions are followed by billions of billions of meteoric bodies, and when the earth passes through such a train, thousands of falling stars—that is, of meteoric bodies rendered incandescent during their flight through our air—are seen. Larger comets may be, for aught we know—nay, probably are—followed by similar trains of larger bodies; of bodies, therefore, which might penetrate the soft, yet strong, aerial armor of the earth, and reach her surface as dangerous, death-dealing missiles. If the earth passed through a denser portion of the meteoric train of such a comet as that of 1811, it is probable that many would be killed by the scorching masses rushing with planetary velocity through our air. But if, instead of the train, the earth encountered the head of such a comet, where probably the meteors are more densely strewn, the mischief would likely be more serious still, and result, perhaps, in the loss of thousands of lives. Fortunately, the danger of such an encounter is so small that it may be estimated "almost as naked nothing."

So far as the only comet known to travel on a path closely approaching the sun is concerned, there is little or no danger that one of these mysterious bodies may be drawn into the sun; and as to those comets which, if they fell directly on the sun, would cause mischief, not one is known which has a path approaching him within many millions of miles. But there may now exist unknown to us, and traveling somewhere in interstellar space, a comet of the more dangerous sort, whose path chances to be such that eventually that comet must fall directly

upon the sun, and by so doing increase the solar heat to such an extent as to destroy all animal and vegetable life on the earth—and this is one of the dangers from comets. But to this danger—such as it is—our solar system has been exposed during the whole time over which history extends in the past, over the whole time covered by the geologic record, and for millions of ages before either the historic or the geologic record began. We have no reason to believe that that will happen during millions of years, to come which has not happened during millions of years which have passed. In other words, there is no danger which science recognizes as likely to arise from comets.—*Congregationalist*.

An Account Kept Somewhere.

It is related of the celebrated Dr. Jewett, that in the course of his travels he once entered a country tavern, and sat down by the bar-room fire to warm his fingers. His keenly roving eye soon discovered prominent over rows of bottles with highly colored contents, in large letters, the inscription, "No credit given here." Turning to the landlord (to whom he was personally unknown) he said: "Ah, I see you bring people square up to the mark here!"

"Yes," replied the landlord, it's "no use to trust rum customers nowadays. We must get it as we go along, or never get it."

Jewett warmed his fingers awhile and then turning to the landlord, said:

"I think I could add a line or two to your inscription that would make it very nice."

"What would you add?" inquired the landlord.

"Give me a pen and piece of paper, and I will show you."

"Walk into the bar; there's pen and ink—help yourself."

The doctor walked into the bar and taking up the pen, wrote as follows:

"No credit given here. And yet I have cause to fear that there is a day-book kept in heaven, where charge is made and credit given."

Laying down the pen and leaving the lines, he walked to the fire and again sat down, expecting an explosion. The landlord went behind the counter, and read what he had written. A pause of some minutes ensued, when the doctor, glancing around, was, to his great pleasure, and somewhat to his surprise—from the intimations of dampness about the eyes of the landlord—convinced that he had driven a nail in a sure place. "A word fitly spoken, how good it is!"—*Prohibition Advocate*.

From an article in the *Scientific American* we make up the following: The cotton crop of 1880-81 will exceed that of 1879-80, which was 5,761,256 bales, and was the largest crop ever raised in the country up to that time. The receipts reported up to August 10th were 5,735,356 bales, against 4,914,226 for the corresponding date last year. Besides the American growth, India and Egypt to general contribute about 1,500,000 bales. Especial significance will be given to these figures this year, and to everything pertaining to the cultivation and manufacture of this great staple, by the exhibition to open at Atlanta in October, all the preparations for which are in a very forward state, and give promise of affording a worthy representation of the vast interests concerned. We do not as yet make up into finished goods more than about one-third of the cotton we grow. In this department of industry Great Britain has long been a great way in advance of all the rest of the world, taking about one-half of our raw cotton, and nearly all of that furnished by other cotton growing countries. For the past few years times have been "rather hard" with her in this specialty, as in many other manufactures, but the falling off in actual amount of production seems to have been due rather to a depressed state of trade generally than the competition of manufacturers elsewhere. For the four years between 1870 and 1875, her production exceeded \$500,000,000 annually, the raw cotton costing from one-third to two-fifths of this amount, and the remainder going to pay for English labor and capital. About one-fifth of this great total was exported, while our own exports of cotton goods for those years averaged about \$3,000,000 yearly; they have since reached \$11,000,000; but our imports of cotton goods in 1880, notwithstanding a pretty stiff tariff, were but little below \$30,000,000. We come next to England in the manufacture of cotton goods, running more spindles than France and Germany together.

The third annual report of the Board of Trustees of the San Francisco Free Public Library has been published. The year ended June 30th. At the date of the last report, the number of volumes in the library was 20,548; including books on hand but not yet catalogued, the number is now about 30,000. Number of visitors during the year, 386,655. Number of books used, 354,881. The largest attendance in one day was 2,062, on February 19th. The largest book delivery, 2,092, on February 5th. Nearly one-third of the whole number of visitors were females. There is an unusual proportion of solid reading done in this library—about fifty per cent. The following shows the total expenditures of the library for the year:

For Books.....	\$9,563.10
" Salaries.....	9,305.76
" Printing and Stationary.....	654.82
" Binding.....	1,146.90
" Furniture and Repairs.....	740.70
" Rent.....	1,866.67
" Electric Light.....	996.65
" Gas.....	404.40
" Catalogue.....	931.88
" Insurance.....	112.50
" Incidentals.....	524.45
Total.....	\$26,247.83

Letter from St. Michaels.

STEAMER "CORWIN" PREPARING FOR ANOTHER CRUISE—THE BUSY SEASON—SAN FRANCISCO PROSPECTORS HEARD FROM—FAUNA AND FLORA—VOLCANIC CONES.

St. Michael's, Alaska, July 8, 1881.

The Corwin arrived here on the 4th, and made some noise with her cannon in honor of the day in concert with those belonging to the fort, to the steamer St. Paul and the Western Fur and Trading Company across the bay. We have taken on a supply of coal and provisions for nine months in case we should by any accident be caught in the ice north of Behring Strait before calling again here in the fall.

PREPARING FOR ANOTHER CRUISE.

We hope to get away from here this evening for the Arctic, intending to cruise along the Alaskan coast beyond Point Barrow spending some time about Kotzebue Sound, looking after revenue interests, and perhaps making some explorations on the lower courses of the Inland and Buckland Rivers, and on the Colville, of which nearly nothing is yet known to geographers. The coast will also be carefully searched for traces of the Jeannette and missing whalers in case any portion of their crews have come over the ice last winter. Perhaps a month will be spent thus, when an attempt will be made to reach Wrangel Land, where the Jeannette probably spent her first winter. And since the Corwin has already passed Cape Serdze twice this season, we have sanguine hopes of success under so favorable a condition of the ice.

CONSULTING THE ESQUIMO ORACLE.

Arctic explorations are exciting most interest among the natives here. Last evening the Shamans called up the spirits supposed to be familiar with polar matters, who informed them that not only was the Jeannette forever lost in the far North ice with all her crew, but also that the Corwin would never more be seen after leaving St. Michael's this time, information which caused our interpreter to leave us, nor have we as yet been able to procure another in his place. The Jeannette took two men from here.

A BUSY SEASON.

This is the busy time of the year at St. Michael's, when the traders come with their furs from stations far up the Yukon and return with next year's supply of goods. Those of the Western Fur and Trading Company left for the Upper Yukon yesterday, and those connected with the Alaska Company will follow as soon as the new steamboat that they are putting together here can be got ready.

A PARTY OF PROSPECTORS HEARD FROM. The party of prospectors who left San Francisco this spring in a schooner to seek a mountain of solid silver reported to have been seen some distance up a river that flows into Golovin Bay, on the North side of Norton Sound, about 100 miles from here, have arrived, and are now up the river prospecting. From what I can learn they will not find the mountain to be solid silver, but some far commoner mineral. The weather is delightful, temperature about 68 deg. in the shade, and the vegetation is growing with marvelous rapidity. The grass is already about two feet high about the shores of the bay, making a bright green surface, not at all broken as far as can be seen from the steamer. Almost any number of cattle would find an excellent pasturage here for three or four months in the year.

VOLCANIC CONES.

During our last visit Dr. Rosse and I crossed the tundra to a prominent hill about seven miles to the southward from the redoubt. We found the hill to be a well-formed volcanic cone with a crater a hundred yards in diameter and about twenty feet deep, from the rim of which I counted upwards of forty others within a distance of thirty or forty miles. This old volcano is said by the medicine men to be the entrance to the spirit world for their tribe, and the rumbling sounds heard occasionally are supposed to be caused by the spirits when they are conducting in a dead Indian. The last eruption was of ashes and pumice cinders, which are strewn plentifully around the rim of the crater and down the sides of the cone.

Our walk was very fatiguing, as we sank deep in spongy moss at every step, and staggered awkwardly on the tops of tussocks of grass and sedge, which bent and let our feet down between them. It was very delightful however, and crowded with rare beauty.

FAUNA OF ST. MICHAEL'S.

We saw a great number of birds, most of which were busy about their nests; there were ptarmigan snipes, curlews, sandpipers, song-sparrows, titmouse, loons, many species of ducks and the Emperor goose. The ptarmigan is a magnificent bird, about the size of the dusky grouse of the Sierra. They are quite abundant here, flying up with a vigorous whirr of wings and loud, hearty cackling every few yards all the way across the tundra, the cocks frequently taking up a position on some slight eminence to observe us. They seemed happily in place out on the wide moor, with abundance of berries to eat through the summer and spring and fall, and willows and alder buds for winter. Then they are pure white, and warmly feathered down to the ends of their toes.—*John Muir's Correspondence in the Bulletin*.

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Literary, Etc.

AN AMERICAN EDITION OF THE NEW TESTAMENT. Revised A. D. 1881. Published by Harper & Brothers, N. Y.

To those who expect Christianity to die and the Bible get out of date, the outlook is by no means hopeful; for this revised edition of the New Testament has shown not only that there is wonderful vitality in the Old Book, but also that the reading public set great value upon it, and there is great demand for it. Great publishers generally know what books will sell. Though English editions of the New Testament have been sold by hundreds of thousands in this country, and though many American editions have also been issued, there is no doubt but what Harper & Brothers felt sure of a sale for their new and beautiful edition. This has its excellencies. A very convenient size; neat, limp cover, very suitable for the pocket. Also the alterations suggested by American revisers, which the English editions put all at the end, are here placed as foot-notes at the respective places to which they belong, making it much more convenient and pleasant for the reader. We prefer this, taking all things together, to any edition we have seen, and there is no doubt but what it will command a large sale. Though a little smaller, the type is equally clear and readable as that in the Oxford long primer 8-vo edition.

REVISED VERSION OF THE NEW TESTAMENT. A. D. 1881, and the authorized English version of the New Testament. Published by George Munro, New York.

Here is a book that is a marvel of cheapness and completeness, if not of neatness. It is a double number of the Seaside Library, and contains the whole of the authorized version and the revised version in parallel columns. With introduction and various readings from the most celebrated manuscripts of the original Greek text, by Constantine Tischendorf. The various readings of the Sinaitic, Alexandrian and Vatican MSS., and the marginal notes of the revisers, are placed as foot-notes on every page. We consider it a very valuable and convenient edition. While wishing that it were in a more convenient and durable form, yet we heartily thank the enterprising publisher for thus placing it within the reach of the poorest. To those who have but little time to find out and compare the difference between the old and new translations, here it is ready on the same page, while the various readings in the foot-notes give the reason for many of the changes. The suggested alterations by American scholars are all placed at the end, as in English editions.

WHO WAS PAUL GRAYSON? By John Habberton. Published by Harper & Brothers, New York.

This is a well written and instructive story. It is the history of a grammar school in a small village with several rough boys, into which a boy of better spirit and manners enters. Though the boys eyed him with jealousy, and treated him roughly at first, yet in less than six months, by his kindness and good sense, he became the hero of the school, and the favorite of the whole village. Here is a book that ought to be placed in the hands of every school boy; and parents should see that they read it. They will surely be benefited by it. School boys have a great deal of good in them, but they follow each other to very bad things sometimes, for want of thinking. The beauty of the story is, that none could find out who Paul Grayson was. Some thought he must have been a prince's son; others thought he may have descended from some Indian chief; but all acknowledged his superiority. The mystery is preserved until very near the end, which makes the book full of interest. There is something new on every page, and creating a new appetite for reading it through.

BEN HUR. A TALE OF THE CHRIST. By Lew Wallace. Published by Harper & Brothers, New York.

We can hardly remember when we felt so well repaid for reading a book as this. The hero, Ben Hur, is a splendid character, whose varied fortunes are well described. Every allusion to Christ is very respectful, and shows that the author has studied well his character and mission on earth. To those who want to study the times of Christ, we can heartily recommend this book. They will find the Jews and Romans, the Egyptians and Arabians as they were seen by Christ and his apostles. Their fears and expectations regarding the Messiah, as well as their mistakes, are very fully and clearly set forth. Ben Hur was a young man of a noble Jewish family, who, after passing through awfully severe trials, became again very rich, just about the time that John began to baptize in the wilderness. He expected the Messiah to come as an earthly king, and from intense hatred to the Romans, he determined to devote his military skill and great fortune to the service of the new king. But by constant study of his words and works, and especially by witnessing his death, he at last comprehended that his kingdom was spiritual. Therefore, from that on, he devoted his time and wealth to help the infant Christian Church in Rome, Antioch and elsewhere. Those who believe that the world is not getting better might have a little eye-salve by reading this book and seeing the cruelty, dishonesty and baseness that the leaders of society were guilty of eighteen centuries ago. The world is bad enough yet, but it has wonderfully improved in every respect since Christ appeared, and it is improving every day. Man is becoming more valuable and matter is gradually taking its place at his feet. Mercy and truth are gaining ground.

CHRISTIAN INSTITUTIONS: ESSAYS ON ECCLESIASTICAL SUBJECTS. By Arthur Penrhyn Stanley, D.D. Published by Harper & Brothers, New York.

Now that the celebrated Dean of Westminster has lain down to rest among the renowned men of Great Britain, it is well that his friends and admirers should have some memorials of him. This neat little book gives us his opinion about baptism, the Lord's Supper, absolution, ecclesiastical vestments, the clergy, the Pope and several other things of minor importance. The Dean was a free, easy writer, and he dealt a great deal in history. He was also very liberal in his views. His essay on baptism is not calculated to satisfy either immersionists or Pædobaptists. He seems to plead for both, and condemn both. We doubt the historical accuracy of many of his statements as to the time and reasons for changes in the mode and subjects of baptism. We think he has read history backwards. The essay on the Lord's Supper is very pleasant to read and conveys considerable information. We presume neither the clergy or the Pope, or those who think so much of ecclesiastical vestments and forms will be satisfied with the opinions of the man who opened the pulpit of Westminster Abbey not only for Episcopalians from foreign lands, but also for ministers of other denominations who had not been consecrated by a bishop's hand. The reading of the volume will do good to all those who think that all goodness and wisdom is confined to their denomination, and that there is no doubt but what they follow the Bible.

THE POCKET MEASURE. By Pansy. Published by D. Lathrop & Co., Boston.

Here is a book that ought to be read by every man, woman and child who wants to be a Christian. Were we rich enough, we do not know what better use we could make with our money than by presenting a copy of this book to every family, and induce every member to read it. Here are plainly and clearly solved a great many of the problems which so much trouble modern society. It is well known that church finances are in a disordered condition. Ministers cannot get their salaries, church treasurers have nothing to pay current expenses with, and some say they would rather trust any corporation than a church. Why? Not because churches are poor or dishonest, but because members have no plan for systematic giving. Here we have the wife of a clerk in receipt of six hundred dollars a year, laying by one-tenth of the small income, and having found God good, then continuing to do the same when the income became three thousand a year. Were all church members to do this, there would be no trouble about supporting the church without funds and festivals, which are keenly dealt with and condemned in this book. Neither would our religious societies be always talking of retrenchment and debt, if all professors understood the meaning of contributing as God hath prospered. This book also contains lessons on trust in Providence. One gives up his situation rather than work on the Sabbath; and a second, because he saw the evil of the drink traffic in which he was engaged. Both suffer, and were laughed at for a few weeks, but afterward get by far better situations; while a third, who takes a situation to sell liquor, for the sake of a large salary, ends his career shortly in the inebriate asylum. Another very important lesson here, is the need of teaching domestic economy, and what women can do for the gospel. How beautiful it is to see a young woman going into her own home well fitted for her new position and cares. On the other hand, how very cruel are those mothers who permit their daughters to grow up ignorant of the duties of a housekeeper. Better be ignorant of everything, if they mean to get married. When will women come to believe in the useful more than the ornamental? Why do not mothers profit by their own experience, knowing, as they do, what every good housekeeper ought to learn, instead of allowing their daughters, from false pride, to grow up ignorant of house-keeping and kitchen work, thus entailing upon them some misery for a time, if not a life of domestic quarrels, which music cannot soothe. Here, also, is shown what women can do for religion, when earnest and apt to plan. The What-not Store is a very beautiful idea, where young girls can be taught to be useful members of society, as well as helpful with religion. Whether this be a true history or not, the idea is capital and worth trying. This is really a book for the times, and deserves the greatest attention from all classes of society. Pleasant reading, full of good lessons to rich and poor, young and old.

THE DICTIONARY OF EDUCATION AND INSTRUCTION. By Henry Riddle and A. J. Schenck. Published by Steiger & Co., New York.

Here is a work full of information, and characterized by strong common sense, arranged in a very available form. Some years ago the same publishers issued "The Cyclopaedia of Education." That valuable work contains everything pertaining to the art of teaching. But the price was higher than every poor teacher could spare. Therefore they have chosen the most important articles, and condensed others, making a little different arrangement, thus producing in one volume what will be a great help to every teacher who will study it and follow its instructions. To those whose time is limited and memory not very retentive, instruction in the form of a dictionary is much handier than an essay or a treatise, for here they can turn at once to any special subject on which they desire light, and can refer to it again and again, if necessary, without being obliged to re-read the whole, or spend much time trying to find some particular passage. We have here the best thoughts of practical educators of long experience and distinction in their profession. If all teach-

ers will read and inwardly digest the lessons given here, there will be considerable improvement in the education of the next generation. It would be well for others to read it, to see the difficulties of educating aright.

We have received a thick pamphlet, of 150 pages, beautifully printed, the "Minutes of the General Conference of the Congregational Churches of Connecticut, at the thirteenth annual meeting, held at Rockville, October 26-28, 1880, with reports and statistics;" and the "Minutes of the General Association of Connecticut, at the one hundred and seventy-second annual meeting, held in New Milford, June 21-22, 1881, with Reports."

Another of the Circulars of Information of the "Bureau of Education," under the care of the worthy and indefatigable Hon. John Eaton, LL. D., has reached our office. It contains: "A report on the teaching of Chemistry and Physics in the United States, by Frank Wigglesworth Clarke, S. B., Professor of Chemistry and Physics in the University of Cincinnati." To all who are interested in such pursuits, this circular will bring a vast fund of information.

The National Anti-Monopoly League has favored us with an important report recently adopted by the New York Board of Trade. Also a little monograph entitled "The A B C of the Railroad Question," which presents, in a form easily comprehended, some of the principal points involved. Also an extract from a recent sermon by Mr. Beecher, and an article from the *Carson Appeal*.

We are favored with a tract published at Chicago, by the Advance Publishing Co., (of whom copies can be procured) entitled "AN EPISTLE TO PAUL," in four chapters, by J. B. T. Marsh. The motto reads, "These are some of the reasons, Paul, why I do not believe in tobacco." The tract consists of 22 pages. It is an excellent resume of the arguments against tobacco. It may present little that is new, but it says forcibly and in good taste, and with fairness, all that it says, and so carries all the more weight. It is timely, and deserves a wide circulation.

The catalogue of the Pacific University and Tualatin Academy, at Forest Grove, Oregon, for 1881, shows progress and power in that good state, whose future is one of promise. The total number of pupils is 129.

We are indebted to the "Department of Agriculture," in special report No. 37, for a "Report upon the Condition of Crops, for June and July, 1881." The sowing is not so good as that of last year, but may be up to the average.

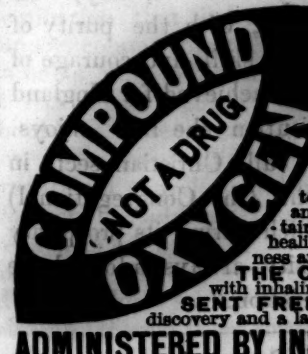
The Arctic Winter.

Lieutenant Schwatka, the Arctic explorer, gives some interesting facts in regard to the character and duration of the Arctic winter. He says:

"The generally received opinion that the Arctic winter, especially in the higher latitudes, is a long, dreary one of perfect opaque darkness is not strictly correct. In latitude 83° 20' 20" N., the highest point ever reached by man, there are 4 hours and 42 minutes of twilight on December 22, the shortest day in the year in the Northern Hemisphere. In latitude 82° 27' N., the highest point where white men have wintered, there are 6 hours and 2 minutes in the shortest day, and 328 geographical miles from that point must yet be attained before the true Plutonic zone, or that one in which there is no twilight whatsoever, even upon the shortest day of the year, can be said to have been entered by man. Of course, about the beginning and ending of this twilight it is very feeble and easily extinguished by even the slightest mist; but nevertheless, it exists, and is very appreciable on clear, cold days, or nights, properly speaking. The North Pole itself is only shrouded in perfect blackness from November 13 to January 29, a period of 77 days. Supposing that the sun has set (supposing a circumpolar sea or body of water unlimited to vision) on September 24, not to rise until March 18 for that particular point, giving a period of about 50 days of uniformly varying twilight, the Pole has about 188 days of continuous daylight, 100 days of varying twilight, and 77 of perfect inky darkness (save when the moon has a northern declination) in the period of a typical year. During the period of a little over four days the sun shines continuously on both the North and South Poles at the same time, owing to refraction, parallax, semi-diameter, and dip of the horizon."

The Medical Congress and Sanitary Exhibition in London.

The Seventh International Medical Congress closed its sessions in London, August 9. In connection with the congress, which called together five or six hundred delegates, there was a sanitary exhibition to which nearly five hundred sanitary engineering firms and manufacturers of surgical instruments and apparatus contributed. This feature was particularly interesting and valuable. The different sections included: Surgical instruments and apparatus; appliances of the ward and sick room; electrical instruments and appliances; microscopes and optical apparatus; apparatus of other kinds used in the investigations of disease; appliances used in teaching medicine; domestic and hospital architecture; ventilation, lighting, and warming; sewerage and drainage; water supply and filtration; appliances used for the treatment of the sick and wounded during war; street ambulances, etc.; drugs, disinfectants, medical dietetic articles, and mineral waters; applications of hygienic principles to food and dietaries, clothing, etc.; school furniture; and miscellaneous articles for the promotion or maintenance of proper sanitary conditions.



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Wednesday, Aug. 31, 1881.

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Our faint hope of a week ago that the President might recover has changed to the strong hope that he will recover. God grant that the millions of praying people all over Christendom may not be disappointed.

We take very little part or interest in the Municipal election, which is to come off one week from to-day, in this city. We shall vote for the best men nominated, without regard to party, and we advise our friends thus to vote. But, judging by past experience, these "best men" will very likely disappoint us. We insert the cards of some of the candidates, John H. Carmany, former publisher of THE PACIFIC, among the number—an excellent man. So is Eastman and Wilder. Our personal acquaintance does not extend further.

Tuesday, August 23rd, was a great day at the State University. The new President was inaugurated, the Bacon Art Gallery and Library building dedicated, and honors were paid to other benefactors of the institution. The Governor of the state presided, and did his part to the general satisfaction. The stage was filled with men of learning and distinction. The audience was unexpectedly large, and full of appreciation. The music by the Second U. S. Infantry band was remarkably well executed. The prayer offered by the Rev. Dr. Dwinell was in both thought and language wonderfully apt and fine, and really one of the features of the day. The address on behalf of the University students, by C. H. Oatman, was worthy of the applause he received. The inaugural of the President was modest, but firm in tone, and took excellent ground in most respects. He made a favorable impression on the public mind. J. R. Jarboe, of this city, was the general orator of the occasion. His oration was well conceived and beautifully written. Those who were near enough to hear well, enjoyed it much. But the speaker's voice was too light to fill the amphitheater, and half the audience did not hear a word. An impressive delivery would have rendered it very effective in that sympathetic assembly. It was probably not with any studied intent that Mr. Jarboe wholly omitted the "College of California" from the list of benefactors of the University; when in truth it was one of the greatest. Possibly he thought of the relation of the institutions as that of mother and daughter, and that he was to speak only of the dowry of the daughter. Even in that case he might have said so. H. D. Bacon, the giver of the Art Gallery, and its contents, though not professionally a public speaker, made as fine an appearance on the platform, when he took it to read his address, as any one who stood in the same place that day. He gave some account of his motives in making the University the recipient of his art treasures and his bounty, and told how he came to have some of the pieces of statuary, and what a place the books he contributed held in his recollections. We told what the image was before his mind when he thought of California as a state of ten millions of people, her University second to none in the land, and the art building, of which he was providing for a beginning, grown to vast and beautiful proportions; itself a monument to art. He set forth, also, in this connection some of his ideas of the purpose, life and conduct of the University, and of its true way to become grandly useful. After this address the audience sang two verses of doxology to the tune of Old Hundred.

The Commission appointed to investigate the affairs of the State prison has made its report. The report, in full, would fill two pages of THE PACIFIC. In general it finds the condition bad, and the management poor. While few of the specific charges made are plainly proven, the evidence showed a selfishness, a waywardness, a looseness, on the part of the officers and employees, utterly unbefitting the conduct of a great penal institution. We quote a few lines from one part of the report: "Thus the first principles of penal reform were deliberately violated at the very threshold of the new administration, and what followed was still more flagrantly at variance with all reform requirements. The partisan spirit which governs the situation has been disclosed very clearly in the course of this inquiry. It is on record that soon after the change of administration took place, no less than fifty-eight of the guards of San Quentin were discharged or 'permitted to resign.'

Inquiry developed the fact that these were all Democrats, and though some attempts were made by witnesses to break the force of the revelation by evasive and ambiguous statements, no doubt was left on the minds of your Commissioners that the whole transaction had been in strict conformity with the most simple and best understood rules of that 'spoils system' which demands a complete clearance of the office-holders of the defeated party, at every election. Nor have we been able to discover a single instance of the existence of any higher or broader views of penal administration than the 'spoils system' supplies, in the course of our inquiry."

In the September number of the *International Review* A. S. Merrick recounts the difficulties in the way of "Prison Reform." The difficulties mentioned are: The indifference of the public regarding the matter; the want of a national prison system, with one aim and law; the want of trained officials; the lack of any system of penitentiary statistics in this country; the sentimentalism may have come to have regarding crime and criminals; and the interference of party politics with the administration of prison affairs. The author's story of the difficulties he is familiar with reminds one of our own prison and its want of the best success in punishment, in reform, in discipline, in earnings, in economies, and in all the higher forms of efficiency. There may be hope for the improvement of the prison, but it will hardly come till there are non-political and permanent boards of direction appointed.

In the *Advance* of August 18th, Fannie H. Gallagher writes, in a pleasing and tender way, of "Phineas Hunt, the Missionary Printer." She tells of him as learning his trade in Bath, N. Y., and of his entering then upon his deep religious experience. And then she gives an account of his going to India, and, later, to China, as a missionary printer. But this lady seems to know nothing of any school-days in the life of Mr. Hunt. Yet he had them. The writer of this paragraph knew him at the Geneva Lyceum, at Geneva, N. Y., in the years 1837-8. He was then a devout youth in the midst of an intensely religious circle of young men, most of whom became ministers if not missionaries. Even then he was preparing for the foreign field. It is more than forty years since we saw him in his own person. A few years ago we did see him, almost, in the person of his son, who passed through this city, to and fro, as a missionary, but lived only a few brief years. Phineas Hunt had such a good face, and such soft, nearly white hair, and so many fine qualities, that he could not fail to impress himself upon his companions. And it is our impression that some of his associations at Geneva re-acted on him, and that his moral and spiritual life were toned and quickened then in ways manifold.

We have before us a pamphlet of 27 pages, with the title, "Historical Congregationalism." It consists of the "Chairman's Address" to the Congregational Union of Ontario and Quebec (Canada). The author is the Rev. Samuel N. Jackson, M.D. The address is sound, sensible and compact. It is full of facts and instances. It has great historical value, because it is written by one who is conversant with his theme, and in sympathy with the lives of the men whom he designates as representative men of early Congregationalism. It had its martyrs; and they were men who are better known in this century than they were in the century after their conflicts. We print one paragraph as a specimen of the address: "Congregationalism has ever been the symbol of civil and religious freedom. It was born in travail and agony for liberty in an intolerant age, as the persecutions, imprisonments and exile of our fathers testified, and it was baptized by the blood of martyrs. The proud pre-eminence is given to Robert Brown of having been the first writer in the English tongue to state and define the doctrine of toleration. The few Congregationalists, forming so small a part of the Westminster Assembly, were, according to Baillie, habitually pestering that august body with plans for liberty of conscience, 'not only for themselves, but, without any exception, for every man never so erroneous so long as he troubled not the public comfort.' Again, he says, 'the great shot of Cromwell and Vane is to have a liberty for all religions, without any exception.' In that age it must be remembered Presbyterians looked upon toleration as the very 'man of sin.' To trace this contest for full civil, religious liberty would be to write the history of the denomination and repeat facts which the leading historians have told. Lord Brougham makes the following declaration: They are a body of men to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil

liberty; for I freely confess it, they, with the zeal of martyrs, with the purity of early Christians, the skill and courage of renowned warriors, achieved for England the Free Constitution she now enjoys. Hume says: Of all Christian sects in Great Britain, this (the Congregational) was the first which during its prosperity as well as adversity, always adopted the principles of toleration."

Editorial Correspondence.

In writing letters to THE PACIFIC which have any reference to the current news of the day, I am commonly at loss to know whether the items may not have already come to you by the telegraph. So I leave such information as might possibly be several days old and glean a little in the by-ways and hedges.

In the world of books, it will interest some California friends, and should interest our readers who are directed toward Bible studies, to learn that Dr. Selah Merrill, who once supplied the Third Church in San Francisco, has in press two books which are the fruit of his exceptionally minute investigations in Palestine. He was the archeologist of the Palestine Exploration Society. It is understood that he is to have the Consulate at Jerusalem, which will enable him still farther to prosecute his researches. He is well versed in the Semitic languages. His library, in the midst of which I am now writing, is rich in works bearing on "The Land and the Book." Here one will be surprised at the wealth of Hebrew comment on the Old Testament, embodied in Mishna and Talmud as well as in modern Jewish literature. The Congregational Publishing Society will publish Dr. Merrill's "Galilee in the Time of Christ," a volume of 159 pages, 12mo. Charles Scribner's Sons will publish "East of the Jordan; a Record of Travel and Observation in the Countries of Moab, Gilead and Bashan, during the years of 1875-77." It will make a volume of more than five hundred pages 8vo. The student who depends on books in theology and who has been often, while in California, sighing to look up subjects by the help of rare or costly books, will find good facilities, comparatively speaking, in this seminary town. The fine library building, Brechin Hall—which is so excellent a monument to the memory of the three Scotch boys who came forth in their poverty from Brechin, and who prospered as their souls prospered, in the flux mills down on the little river—is becoming too small for the more rapidly increasing literature, which their endowment enables the Trustees to procure. The funds for the increase of the library now yield about \$2,500. Funds for the support of the library otherwise, as much more. As I looked over some sets of books, it was enough to tempt to a breach of the tenth commandment. For instance, how much we need the works of the Fathers of the Church. We would be content for a few days at least, with the Ante-Nicene Fathers, in an English translation. But here are not only those volumes, but the Greek and Latin originals, of course. But look at that massive array of solid, uniform works; it is entitled "Patrologia," and comprises some 250 volumes of the Latin Fathers. Why, if we were raising \$100,000 simply for a suitable library for the Pacific Theological Seminary, the money might easily and profitably be expended. For not only do our students need access to such sources of information, but ministers and other scholars in our State want such a library within reach. For it is a small view of things which supposes that other studies can be prosecuted as well without theology. Whoever reads the life of Henry B. Smith will see how often he was consulted by men pursuing other lines of investigation. Such consultation was frequent, for instance, on the part of such a man as George Bancroft. The time will come when, while theological students will be found in the alcoves at Berkeley, students of history and literature, philosophy, at Berkeley, will be inquiring within the alcoves of the building that should be on Seminary Hill. All this is said not as if I supposed such a library is the first thing to be sought, important as it is. Endowments which give a living to living instructors are of the first importance. President Garfield said, you know, if he had to choose between two things—fine buildings, apparatus, library, cabinets, or the educating man, he should choose Dr. Mark Hopkins in a log-cabin alone. And over the educating men, and the other things, too. There are now seven permanent chairs, and another will be added shortly. It costs, for each one of the men who occupy these chairs, the entire sum, and more, which is asked for two men only in the Pacific Seminary. For the professors here receive \$2,500 each—some of them \$3,000 each—with the use of a house. The new houses erected of late years cost from \$12,000 upward. The new houses will be a striking contrast to the plain, though spacious buildings which mark the primitive days. Architecture is improving decidedly here, but the improvement increases expense. The old Bartlett chapel has been transformed externally to a pleasing degree, but internally its conveniences as regard lecture-rooms are marvelously bettered. Just in the rear, too, is building, this summer, a tasteful little structure of pressed brick, for bath-rooms, in connection with which careful attention has been paid to sewerage. One of the special attractions of the hill where this seminary and academy are located, is the exceptional extent of the real estate owned by the corporation which controls them. This estate comprises from one hundred and sixty to one hundred and seventy acres, with twenty or more dwelling houses, besides the dozen buildings devoted directly to educational uses. The seminary plot itself is one clear tract of thirteen acres. The trustees have thus power to prevent any encroachment

upon this domain, consecrated to high uses, of people, or business, alien or uncongenial.

Andover, Aug. 19, 1881.

God Out and Man In.

NO. FOUR.

BY REV. W. H. PLATT, D. D. LL. D.

GOD OUT OF SOCIAL ORDER.

Ingersoll—"I can't believe in a personal God in any land where there is injustice; where innocence is not safe; where honest men toil and rogues ride in carriages; where hypocrisy is crowned and sincerity degraded."

Lawyer—"You assume that, if there were a Personal God, these evils would not be. But two facts are before us—the fact of nature, and the fact of evil. Facts are facts; and what one fact proves, another fact cannot disprove. The fact of nature proves the existence of God, or it does not prove it. If the fact of nature proves the existence of God, the fact of evil cannot disprove it. But if the fact of nature does not prove that there is a God, the fact of evil does not prove that there is no God. *E converso*, if the fact of evil is to prove there is no God, so the fact of nature is to prove that there is a God."

The existence of evil rather proves that there is an evil spirit to cause it, than that there is no good spirit to prevent it. In other words, the non-prevention of evil, by God, does not imply the non-existence of God. God has his own reasons for permitting evil, and being the reasons of God, we may be sure that they are sufficient. So that your reason for getting God out of social order entirely fails; for, in getting rid of God, you do not get rid of injustice and hypocrisy. To say that God does not exist, is to put the responsibility for all hypocrisy and injustice, the proud man's contumely, the rogue's ease, and the hardship of toil, on man who does exist. If we have no God to blame, we have man to punish for these things. Somebody is in charge. You must admit that the ordering of all things, so far as it is consistent with the freedom of human will, is right in God, or the disordering of all things is wrong in man.

Ingersoll—"I can't conceive of this world being governed by an infinite being."

Lawyer—"Then it must be governed by a finite man, or by no one."

Ingersoll—"If any god is to be done, man must do it."

Lawyer—"Then weak, why does he not do it? If there is no God, then man has it all his own way, and has had it, some say, for millions of years; so man alone is responsible. As you set aside what you call the man-made God, you must stir up the man that no God made. If man is at the head, let him show himself fit for the place. You say that 'lying is now the last weapon in the arsenal of theology,' and having condemned, especially, editors of religious papers, manufacturers of religion, and priests, you say: 'All I ask of the Christian world is simply to tell the truth, but that is a great deal more than they will ever do.' Now, I ask you, What will make men good?"

GOD OUT OF EDUCATION.

Ingersoll—"Man has advanced just as he has developed intellectually, and no other way. Education is the lever to raise mankind."

Lawyer—"Has it ever done it? Are criminals in these days uneducated? New York expends annually over ten millions of dollars in the education of about one million of children. 'If this large outlay,' says a writer in the September number of the *Popular Science Monthly* (1880), 'gave New York in return a more law-abiding, cultured and self-helpful population, it would be capital well expended. That it does not do this is to be seen in the yearly increase in the appropriations for prisons, reformatories and charitable institutions of all kinds. In fifteen years taxation has been more than doubled in the State of New York, for purposes of public charity.' Theologians, editors of religious papers, religion-makers, cardinals, priests and popes, that you seem to despise, have been among the most educated men of their day, and if your opinion of them is reliable, they had no religion, and education did not make them good men. Only through the intellectual superiority of the impostor could superstitions be imposed upon the less enlightened. This would show, at least, that intellectual superiority does not give moral principle. Your gun kicks. If education is to lead the masses out of religious error, why did it not lead these priests out? But if it fail to lead educated teachers and priests of religion right, will it not fail to lead the masses right? The savage makes for himself, as you say, a false religion through ignorance, and the crafty priest a false religion for the civilized man through his learning; then it seems to me that we must look above man and his intellect for a revealed religion, or go without any religion at all. A part is not equal to the whole—head education without heart education—in other words, that education with God the Creator out, and only man and matter, the creation, in, is not education at all. Real education leads out the whole nature of man, putting his intellectual powers in harmony with, if not under the control of his moral and religious."

Ingersoll—"As real education will make men free-thinkers, Catholics and Protestants are the enemies of true learning."

Lawyer—"You forget that two hundred and fifty out of the three hundred and eleven colleges of the United States are under the auspices of Protestant denominations."

Ingersoll—"In our country most of the so-called scientists are professors in sectarian colleges, in which Moses is considered a geologist and Joshua an astronomer. For the most part their

salaries depend upon the ingenuity with which they can explain away facts and dodge demonstration."

Lawyer—"Are the annual salaries of any two of these professors equal to the ticket money of any one of your lectures in which you attempt to 'explain away the facts' of religion and 'dodge its demonstrations?' But enough of this. I admit that the maximum of pagan philosophy was the minimum of pagan religion."

Ingersoll—"The civilization of man has increased just to the same extent that the religious power has decreased." (Lecture on the Gods).

Lawyer—"On the contrary, while the maximum of philosophy in Greece and Rome was the minimum of religion, the maximum of philosophy coincided with the maximum of immorality and the maximum of despotism. The greatest immorality was among the most cultivated. While the Stoics philosophized with the stoics, and Virgil sung at Mantua and at Naples, while Horace satirized, and Cicero spoke for liberty at Rome, the priests deserted the altars of religion in the temples, and Caesar unsheathed the sword of despotism at the Capitol. The reason is not obscure. Religion is a sense of both dependence on divine power, and also of responsibility to divine authority. Dependence on divine power looks to a Providence and leads to religious worship; responsibility to divine authority acknowledges a divine moral government, and affects human moral conduct. Paganism contained only the sense of the one civilizing element of dependence on divine power, and failed because it lacked the other sense of responsibility to divine authority. Christianity contains both; and fails only, as in practice, either is not effective. Atheism contains neither sense, and therefore contributes nothing to human progress. The intellect of man is not sufficient for the whole nature of man. Prof. Huxley says: 'My belief is that no human being, and no society composed of human beings, ever did or ever will come to much, unless their conduct was governed and guided by the love of some ethical ideal. Undoubtedly, your gutter child may be converted by mere intellectual drill into "the subtlest of all the beasts of the field," but we know what has become of the original of that description, and there is no need to increase the number. No man was ever made morally better by learning the multiplication table; or as Aristotle says: (Metaphysics, Bk. II), "Mathematical sciences make no account concerning things good and evil." Moral and religious training have not fully done for man all that is possible for them to do; but they have done far more for the regulation of his conduct, for the hopefulness of his effort and for the inspiration of his mind than any mere intellectualism. No thoroughly religious civilization ever broke down from immoral causes. As a conspicuous illustration of what mind without moral convictions may become, observe what you yourself have said about congress. You say: "Congress has nothing to do with baptism, or any particular creed, and from what little experience I have had of Washington, very little to do with any kind of religion whatever." The world can now understand, from what you say, why there is so much corruption there. As we cannot be worsted, would it not be well to try a little religion in Congress? It could not hurt those members who have any, and might help those who have none. Professing religion, they would have to assume virtues, if they have them not. We would gain that much, any way. But if God is to be gotten out of religion, what, in the name of common sense, is to be left in?"

Religion and Politics: A New Movement Needed.

NUMBER FOUR.

BY REV. N. R. JOHNSTON.

We have seen the need of some political movement on the part of those Christian citizens who do not dissent from the government; that it is not consistent with Christian character to vote for infidel officers; that the organization of a great Christian party is not only desirable, but practicable; and that there is a strong probability of its ultimate success, if wisely inaugurated. And surely, if a Christian nation should have a Christian constitution and government, by parity of reasoning, a nation of Christians should have only Christians, and these the best of Christian statesmen, for their law-makers, their judges and their executives. What we insist upon, therefore, is that the millions of Christian people of the United States shall cease to vote for whatever candidates the party politicians may see fit to nominate—because they are nominees. And we insist that those voting citizens should be of one mind and organize a new political party in which great and good men shall be the leaders, and so place the whole government and every state in the hands of those worthy of power.

We may now suppose that the question has been thoroughly agitated in the pulpit, in the religious press, and in the secular press, as far as it is under the control of religious men; that conventions have been held; that the party is ready for organization, and will soon be ready for the nomination of officers. The party must have a platform of principles. Who may tell us what shall the platform be?

The politician whose highest aim is the immediate success of the party, would say: Let nothing more be incorporated in the platform than will immediately rally upon it the greatest number of votes, whatever may be its character. To this kind of policy I

decidedly object. And though I may be liable to the charge of being a poor politician, I must, according to my promise, attempt to indicate what should be the character of the platform of our great party. "Poor politician!" The words remind me of a politician who, during the war, said to me, "You preachers are miserable politicians." Was I too obtuse to see the point? Or was I wise in regarding it, coming from that source, as a compliment?

But to return from this digression. I said I would "indicate" the platform, for I have no experience in this kind of architecture, and I may not attempt its construction. Yet I may gather some proper materials, which, when in the hands of master workmen, may assume the dimensions of, and indeed be, a grand superstructure—a presentation of principles not only worthy of the maintenance of Christian patriots, but around which multitudes of good men would soon rally to make the government as glorious as we would desire it to be permanent.

The outlines of the platform may be sketched thus:

1. The Religious Amendment of the Constitution should be adopted by the people, and its principles clearly incorporated into the body of that fundamental law.

2. The State constitutions must be made to correspond in these respects to the Federal.

3. There should be such moral or religious constitutional tests that no man can be eligible to office who is not possessed of those qualifications which are undeniably required by the divine law.

4. There must be radical reform in the legislation and administration of the government.

As illustrations, or rather instances of these, mention may be made of the following:

(1.) Pagan idolatry shall be forever prohibited. No Joss-house, with its pagan idols, shall ever be tolerated.

(2.) Wholesome Sabbath laws based upon the law of Christianity, preventing the desecration of the Sabbath-day, should be enacted and enforced by the Federal Government and by all the States. Congress and the legislatures should strictly forbid Sabbath violation by the post-office department, by railroads, steamboats, or any chartered companies or institutions.

(3.) The exclusion of the Bible, or the divorce of religion from the schools shall never be permitted.

(4.) An anti-Scriptural form of oath of office, or in the courts, must not be substituted for that of divine appointment.

(5.) The elective franchise should be secured to woman:

(a) As a matter of right.

(b) For her own education and good.

(c) For the sake of the country, which needs her help.

(6.) The manufacture and sale of intoxicating drinks for common use shall be forever prohibited by law.

(7.) Arbitration by a Congress of nations should be substituted for war; and any nation resorting to the sword should be outlawed by all civilized nations.

(8.) The Scriptural law by which capital punishment is justly inflicted upon the murderer, should be rigidly enforced. Legislatures have no right to revoke or suspend any divine law. But the divine Lawgiver says: "The murderer shall surely be put to death." (9.) The laws of Christian marriage shall be strictly enforced by all the States, and by the Federal Government, in all the territories, i. e., to Mormon marriage and unchristian divorce, no license must be given.

(10.) No charter must be given to secret oath-bound societies, such as Jesuits and Freemasons.

In the above outline I see I have inadvertently failed to mention the re-creation of chaplains in Congress, in the legislature, &c. But probably it is well to omit their mention, because, if these bodies were composed of such members as we propose, there would be so many men of prayer in them, no employed chaplain would be needed. Suppose that the Vice President, the Speaker of the Senate, and the Speaker in the House of Representatives were Christians and men of prayer. What more sublime sight could we behold in the Senate chamber than the Vice President of the United States, at the opening of the morning session, rising from his seat and leading the Senators in devout prayer to the God of the nation, for his blessing and direction in that legislative hall?

Now if a reformation such as has been outlined should be effected by the united Christian people of the whole country, not only would ours be a Christian nation, but we would have a constitution securing the preservation of our Christian institutions, and we would have the administration of the government, in its three departments, legislative, judicial and executive, in the hands of good men and trustworthy, who would administer it directly for the best interests of the people and the commonwealth, and remotely for the highest interests of the Kingdom of Christ.

May the day soon come when a united Christian people will honor with office, from the President down to the most humble position in the gift of the people, only God-fearing men. And then, with a Christian Constitution and Christian government, administered by able Christian statesmen, and righteousness reigning, ours shall have become Immanuel's land.

We may at our peril reconcile ourselves to the world, but it will never reconcile itself to us.—Baxter.

Home Missionary Col.

Conducted by J. H. Warren, D. D.

Office: No. 7 Montgomery Avenue.

That Million for Home Missions.

[A short Column this week, but there may be "millions in it."]

There are, according to the Year Book for 1881, 384,332 members belonging to the Congregational Churches of the United States. The average contribution of \$2.60 from each member will make up the round million, with \$4,067 to spare.

It may fall to the General Association of California to take the lead, or be the first to vote on this important motion, first made by Dr. C. L. Goodell, at the May meeting in New York, and seconded by the Home Missionary Convention in Chicago in June.

We have not seen any notice of action being taken by any Association or Conference recommending to the churches a systematic effort in this direction.

It may be the live question or issue in our October meeting. We beg that prayerful and earnest thought of all friends of Home Missions be given to the matter. We need wisdom, purpose, faith to come to such conclusion as will bring to a fitting consummation one of the grandest projects of the day in which California—our country—are concerned.

We suggest that each one think up a plan, or "ways and means," and be prepared to give reasons pro and con. If we had the money we would offer a liberal premium for the best plan. Any plan, however, that can get hold of the heart will insure success.

Religious Intelligence.

GENERAL ASSOCIATION OF CALIFORNIA.—The next annual meeting of the General Association of California will be held with the Congregational church of Los Angeles, Tuesday, Oct. 4th, 10 A. M. The sermon will be preached by Rev. R. G. Jones, D.D., of Petaluma. Constitution—Art. II: "Congregational ministers regularly ordained, and connected with some one of our local ministerial associations, are members of this Association; and any church formed on Congregational principles shall be entitled to two delegates, and one additional delegate for each fifty members in excess of one hundred. Each member of this Association shall be a member of a Congregational church within its limits."

J. H. WARREN, Registrar.

We call early attention to the notice of the meeting of the General Association, in hopes that the election of delegates may be attended to this week or next. "The Committee on Transportation" would like to hear definitely, within a week from date, from all who intend to go, in order to secure tickets at the reduced rate. As stated last week, the fare for the round trip is \$20, provided a sufficient number will engage to go, so as to fill one or more cars.

S. A. CHAPIN, } Committee.
J. H. WARREN, }

The monthly meeting of the Congregational Associates will be held at No. 7 Montgomery avenue, on Friday, Aug. 2d, at 3:30 P. M. A meeting of the Directors of the Congregational Associates will be held at the close of the above meeting, at the same place.

The annual meeting of the Woman's Board of Missions will be held in Plymouth church, on Wednesday, Aug. 7th, at 2 P. M. As large an attendance as possible is desired from our auxiliaries.

The regular monthly meeting of the W. C. T. U. will be held at the Y. M. C. A. building, on Monday, Sept. 5th, at 3 P. M. All ladies are cordially invited to be present. F. T. HYDE, Sec.

Rev. C. A. Huntington, of Olympia, presented the topic "The Anti-Christian Attitude of the Secular Press" at the Congregational Club on Monday.

The subject for consideration at the Club, on Monday next, will be, "The Qualifications for Church Membership," to be introduced by Rev. C. H. Oliphant, now supplying the pulpit of the First church, in this city.

Last week we were privileged to report \$85,400 subscribed towards the \$100,000 fund for our Seminary and Academy. Since then the good work has marched bravely on. The First Congregational church, in this city, listened to Bro. Pond's statement at its weekly prayer-meeting; and although individuals in that church had already subscribed, in the aggregate, \$3,100, received very kindly his proposal that the church, as such, subscribe \$1,500. But here, again, the well-known modesty of the spokesman for our cause put him at fault. Fifteen hundred dollars wasn't enough. The motion to subscribe that amount was amended so as to make it \$2,000; and other offerings were added—so that the total contributions of this dear old mother church reaches already the noble sum of \$5,235, and may possibly go up to \$5,500. Last Sabbath morning Green-street church, in this city, gave attention to the matter, and made individual offerings amounting to \$200. Upon the matter of a church subscription, action will be taken this evening—such action, we doubt not, as will swing this church into line with such as have already subscribed. The total amount definitely subscribed at the date of this writing is \$88,600. We may not look, perhaps, for an equally rapid advance in the weeks to come; but we trust that with only about \$11,000 needed in order

to draw \$100,000, the churches and the friends who have not yet made their offerings will see to it that the effort does not fail.

Rev. Dr. McLean of Oakland preached in the First Church in this city last Sabbath Morning, on "Giving our Best to God."

Rev. Mr. Oliphant preached in the First church, Oakland, last Sabbath morning and in the First church in this city at night.

Rev. Dr. Dwinell preached at Bethany Church in this city last Sabbath.

At the Third Church in this city Rev. Frank A. Beckwith, son of the pastor, preached a very excellent sermon last Sabbath evening.

Rev. C. M. Blake occupied the pulpit in the Union Square Baptist Church last Sabbath morning, preaching on "Zeal in Religion."

More conversions during the past week at the Mariners' Church are reported.

Last Sunday night a temperance meeting was held at Chase St. Church, Oakland. It was addressed ably by Judge Thompson of this city and W. B. Saffly Esq. of Oakland.

At the Bible Service at Berkeley last Sabbath evening, the Commandments were the subject for consideration.

Rev. Frank A. Beckwith and wife left for Santa Barbara this morning.

The Sunday-school Teachers' Association met in the hall of the Y. M. C. A. in this city, last evening. The body of the hall was well filled. Dr. Briggs presided; Mr. and Mrs. Thain led the singing. Rev. Dr. Beckwith delivered a most excellent and well received address on "Need of Moral Earnestness." Secretary McCoy followed with a short but good speech. This meeting was a new era in this Association.

STOCKTON, Aug. 29, 1881.—Home again, and at work with renewed vigor of body and mind. How swiftly time flies. Four weeks ago the kind friends politely informed us that they could get along without us for three Sabbaths. Monday, August 1st, long before break of day, our horse was harnessed, and we were off for Santa Cruz. Stopping only to rest and feed our animal, we eagerly pressed on towards Santa Cruz, anxious to sniff the sea-breeze and bathe in the salt waters of the bay. Santa Cruz is a lovely little town. It has a weird and something of a romantic appearance. The streets are irregular, and the houses are scattered, but it looks cozy, home-like and attractive. Behind it are the lofty pine-clad hills. It seems to cling to these foot-hills as if afraid of slipping into the bay. We soon found the Congregational church. It is centrally located, and a neat, commodious house of worship, in which the bread of life is ably and bountifully broken to immortal souls by Brother Willett. At his request, we preached to a large and intelligent audience, and heard him lecture in the evening on "Congregationalism, Past and Present." It was a grand and forcible presentation of important facts connected with the history of Congregationalism—a defense of our polity. The reasons given why Congregationalism had not spread more rapidly, and was not numerically stronger should be known by every member of a Congregational church. On our return trip, we remained a few days at San Jose, "the Garden City of California;" the city of schools and churches. Brother Post had just returned from his vacation. His sermon on the "Journey of Life" was an exceedingly interesting and instructive discourse. It was good advice to men traveling to another world. The church was well filled, and the people listened as to a teacher. Compared with Stockton, Oakland is an exceedingly quiet place. One is impressed with the idea that the people are sitting down to wonder what has become of their money. There is not that rush and rattle usual to large cities. The dear old Seminary Hill, it looked natural. The building where we spent three pleasant and profitable years seemed to smile as we drew near. To use a common expression, "things are looking up in that locality." The building is nicely painted, and all things are ready for the accommodation and comfort of the students who will soon resume the studies of another year. Professor Benton was of good cheer—and why should he not be?—to see the child which he created, and which he has nursed so gently and so tenderly at so great a sacrifice all these years growing into a stout and sturdy man; already making its power felt for good among the churches of this coast and the mission fields abroad. At Martinez (our old and much beloved field of labor) we found Bro. Dahms hard at work, holding the fort against a host of foes—sins increasing and prospering, and the few temperance workers almost discouraged. Alcohol has made a fearful record in that town during the past few years. It has laid low the flower of its youth and desecrated many of its homes, and still the dreadful work goes on. It is truly the pestilence that walketh in the darkness, and the destruction that wasteth at noonday. Sabbath morning the pastor delivered an interesting discourse to the children. In the evening we addressed a very large audience on the subject of temperance. Yesterday we resumed services in our own church. The congregations were unusually large and we all felt glad to be home again. It is pleasant to go away and on these annual vacation trips to meet new faces, to form new and pleasant acquaintances, and mingle in new scenes; but after all, there is no place like home.

Other Denominations.

PRESBYTERIAN.—The churches of Anaheim and Westminster have been united under one pastorate. Rev. F. H. Robinson is now the acting pastor.—Rev. O. A. Hill D. D. of Pittsburg, Pa., has left that city for Santa Barbara, Cal.—

Rev. James White is now pastor of the Newport Presbyterian Church of Santa Ana, Los Angeles Co.

METHODIST.—Revs. C. E. Rich, C. P. Jones and Geo. McCracken have been in the city recently.—The Highland Park Camp Meeting was very successful. It is now closed, but meetings are being continued in Oakland.—The Alameda Church has had a large accession recently, some 38 persons have been received.—The work in Los Angeles is greatly extending and very encouraging.

METHODIST SOUTH.—Rev. John W. Shreve and wife, after spending a short time in this city, left recently for Corvallis Columbia Conference.—Rev. R. A. Lattimer and wife of Santa Ana, Los Angeles county have gone after an absence of 30 years to visit old friends in Missouri, Tennessee and Texas.

Pacific Islands.

Five Wesleyan Ministers and delegates have been drowned on their way to the Australian General Conference. One of them was for many years a missionary in Fiji.

Temperance.

Rev. F. J. Culver, one of the Congregational Ministers of this coast, is doing good work for the Good Templars and for temperance generally in Humboldt county. If we remember rightly, it was he who first called public attention generally recently to the Sunday Law, and did much in several places to secure its enforcement. We are glad to give the following communication from Rev. G. M. Dexter of Hydesville, Humboldt Co. Under date of Aug. 24, he writes:

The cause of Temperance has been considerably quickened throughout this county by the labors of one of its Grand Lecturers, Rev. F. J. Culver. He has delivered twenty-eight lectures in various parts of the country and organized several new lodges. Some of the lodges visited had become somewhat discouraged and it was with them an open question whether they should continue, or surrender their charter. But the presence of Mr. Culver has strengthened them and his energetic, hopeful words have put new life into them, and given them such an impetus that they bid fair to live a long time. He treats the subject of Intemperance in a logical, "matter of fact" way showing his hearers that we have laws enough now upon our Statutes (if it were enforced) to very largely suppress the evil. He has considerably aroused the people on the Sunday question, and we hope much good has been accomplished.

The International Exhibition of Electricity was officially opened in Paris, Aug. 10, by Pres. Grevy.

Y. M. C. A.

The Young Men's Christian Association rooms were beautifully decorated with flowers last Thursday, and in the evening a grand musical and literary entertainment was given to young men and their lady friends, under the auspices of the Ladies' Central Committee. The tickets were given away by the members of the Association, and a company was present filling the large hall to its utmost capacity. The audience was welcomed by the President and General Secretary, after which the following programme was presented, each number being enthusiastically encored:

PART FIRST.

1. Quartette, "Soldier's Farewell," Messrs. Thomson, Davis, Marsh and McGauley.
2. Reading, Mr. Webb.
3. Cornet Solo, Mr. C. L. Crabtree.
4. Song, "A Leaf from the Spray," Mrs. J. H. Norris.
5. Song, "The Anchor's Weighed," Mr. J. R. Ogilvie.

PART SECOND.

1. Piano Solo, Miss R. Macfarlan.
2. Reading, Mr. Webb.
3. Cornet Solo, "Where are the Friends of my Youth?" Mr. C. L. Crabtree.
4. Song, "Warrior Bold," Mr. Thomson.
5. "Duet, 'The Fishermen,' Mrs. J. H. Norris and Miss M. Cochell.

At 9:30 the guests retired to the gymnasium below, where refreshments were served in abundance by the Ladies' Central Committee. The company separated about 11 o'clock, highly delighted with the evening's entertainment.

This certainly is a new departure in Young Men's Christian Association work, which will be hailed with joy by all who are interested in the young men of our city; and the scene witnessed at the building last Thursday evening must encourage the hearts of those who have labored so incessantly to bring about the results that now seem to be attending their efforts.

To the Congregational Ministers of the Pacific Coast.

DEAR BRETHREN: Strenuous efforts are being put forth to endow partially our Golden Gate Academy and Pacific Theological Seminary, which have been so long in need of pecuniary aid. There are signs that in due season the work so nobly commenced will shortly be accomplished. There is, however, another need that perhaps, no money can supply; a want that is felt over all parts of our state, the need of young ministers to supply the out-stations of our larger communities. But for this work there are young men needed to enter our Seminary in order to fit themselves for this arduous work. The Seminary does need money, but more than all it needs holy young men to enter its doors and pursue that necessary training which shall fit them for the work of the Master. The number of its students should be doubled the coming year, and these the Seminary is amply able to accommodate. For years the Seminary has not, in our judgment, received that

support from all the clergy of our denomination that it has deserved, nor a support commensurate with the labors of its noble and self-sacrificing professors. It has been a power, but its influence should be increased ten-fold. Can you not, as brethren and pastors of our Congregational churches, aid in this respect? Do you not address young men every week who ought to be in the Christian ministry? Have you carefully sought to advance Christ's kingdom by seeking to raise up laborers to go forth into his vineyard? In connection with what has been done in the past, and what is doing at the present, and in view of the great need of the Lord's work, we ask you that on the second Sabbath in September, you preach an entire sermon upon Matt. ix: 37. "The harvest truly is plenteous, but the laborers are few"; in which the needs of the Seminary in this direction shall be fully explained, and an urgent appeal addressed to Christian young men to respond to the Master's call.

Yours Fraternally,

C. R. HAGER,
F. H. BUDRICK,
W. H. COOKE.

The Washington Congregational Association.

One of the most beautiful sights which our humanity can here enjoy was given to those of us who have been privileged to come up to this August meeting of our Association at New Tacoma, as we look over across the bay to the snow-topped crest of old "Rainier," beautiful in its elevated height from whatever side you look upon it, but nowhere does it seem to stand forth in greater majesty than here.

This year we come to our annual gathering, every one of our little circle of churches represented by pastor or delegate, or both, with two new ones, those of "Interlake" and La Conner added to our former list. A group of gathered churches that might be increased an hundred fold within the coming three months had we the men to occupy the fields that are calling loudly for helpers. The organization was effected in the choice of Rev. Samuel Greene of Houghton as Moderator, and Rev. J. F. Ellis of Seattle as Clerk.

The reports from the churches showed in some cases difficulties and discouragements, in others, the whole year had been one great encouragement, but in all cases there had been a growth. Pastor Tade of Fidalgo, reported a field with twelve stations, besides the heaviest share of the burden of Alden Academy upon his shoulders. Out of this multitude of preaching places five or six companies of believers are awaiting some steadfast minister who can organize them into churches and then feed them with the bread of life.

Prof. Burnell, who has labored upon this field in addition to his instruction in the Academy, has now accepted a position upon the Skokholm Indian Reservation as a teacher in the government employ.

Here at our meeting we had the pleasure of greeting once more our brother, or father, rather, of four score and seven years, Rev. Wm. M. Stewart, who with his increasing years continues to supply the church at Semiahmoo, and give to his younger brethren words of cheer and love. Pastor Ellis at Seattle has the largest of our churches and in its position and influence it is second to none of any name upon the Sound.

The North Seattle Church, cared for by Pastor Harrison, has received within a few weeks an important addition that encourages them, but they are poor, and striving to accomplish a good work in the part of the city where Christian work is very much needed. They want, and must have a little chapel; but to get it must depend largely on outside aid. Houghton, formerly known as Pleasant Bay, with its sister church at Interlake, shows a happy growth in membership, and in the doing away of some hindering customs, cheerfully given up for the work of the Master. Our meeting here has in its manifest feeling of fellowship greatly encouraged Pastor Banfield and stimulated his people to renewed effort to build, and they hope within the coming three months to be ready to dedicate a temple to the worship of the Most High. There is an increase of population here that seems to be permanent, and as a possible terminus of the Northern Pacific Railway, its claims upon the stronger churches of the country ought to be regarded. Olympia is without a pastor; but this little church and the many preaching stations in that vicinity demand a man who can come to them filled with the Holy Spirit and so have power to effectually combat the evil influences that there have become so deeply rooted.

Among the papers that were given us, Brother Banfield pictured "Our Work to be Done;" Brother Harrison, "The Higher Life;" Brother Ellis, "The Fellowship of the Churches;" Supt. Atkinson, "The Christianization of the Indians;" Brother Greene, "The Aggressive Nature of Christ's Kingdom;" Brother Tade, "The Secret of Paul's Power;" Father Stewart, "Enoch's Walk with God;" and Sister A. L. Tade set forth "Woman's Work."

Pastor Tade preached the Association sermon on Thursday, and Pastor Greene the Communion sermon on the Sabbath. Your correspondent who was chosen to represent the Association in the columns of your paper, will do what he can to post you on current events on our Northern Coast during the coming twelve months. The PACIFIC was warmly indorsed and recommended to the churches. The paper on "The Church and School" brought forth an animated discussion resulting in the following

RESOLUTIONS ON CHRISTIAN EDUCATION:

Resolved, That this Association here on its Third Anniversary, re-affirms the position on the subject of Christian Education which it took at its birth, viz: That educational institutions which are

founded in prayer and consecration to Christ's work, and conducted in the interest of thorough scholarship, broad culture, deep piety are the right arm of the Church in its battles with sin.

Resolved, That we receive the paper read to-day from the pen of Rev. C. A. Huntington, as an emphatic protest against irreligion in education.

Resolved, That we distinctly recognize it as the duty of Christian citizens not to withdraw from the public schools.

Seattle was selected as the place for next year's meeting. S. G. New Tacoma, Aug. 22d.



Diseases, like rivers, spring from small causes. The roaring river may not be easily diverted from its course, nor the neglected disease from its destructive work. Taken in time, disease, which is merely an interrupted remedy, may be averted by the use of Nature's remedy.

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3. Mail us his bill and your full address.
4. We will mail you FREE seven beautiful cards, in six colors and gold, representing Shakspeare's "Seven Ages of Man."

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The Household.

Satisfied.

I shall be satisfied—but, oh, not here,
Within my silent dwelling, where I see
The vacant chairs, where loved ones used to
sit
And hold sweet converse, day by day, with
me.

I know that they are resting with the Lord
And he to them a new, sweet name has
given,
Which I shall know not till that blessed day,
When I, too, walk the golden streets of
heaven.

I shall then be satisfied—but, oh, not here,
Where naught is perfect that I think or do,
And, at the close of day, the retrospect
Brings so much sin before my saddened
view.

I shall be satisfied, but only when
I see my Lord, and know as I am known,
When, with those dear ones who have gone
before,
I stand redeemed before the great white
throne.

—N. Y. Observer.

For Conscience's Sake.

"There is a matter that lies heavy on
my conscience, dear wife," said John
Evershed, as they sat at tea after the
duties of the day were done. "I have
pondered it long and anxiously, and
thought to speak to you about it, but
have hesitated through fear of causing
you anxiety, but am driven to the point
at last."

John Evershed was an engineer, and
ran an express passenger upon a trunk-
line road. Steady and reliable as the
sun; always at his post, with his hand
upon the throttle and his eyes upon the
track; with the steam at a higher or
lower pressure, as the road wound up or
down a grade; the shriek of the steam-
whistle ringing out for down brakes
never a moment too late and never a
moment too soon—he had gone out with
his train daily for the past ten years.
Those who knew him best relied the
most implicitly upon his prudence and
sagacity, and committed their lives and
property the more readily to his care and
foresight. He had run upon the same
engine all the time he had been in the
company's employ, and regarded it al-
most with the affection he would have
done if it had been a sentient being.
Often, when the day's run was over, he
would drop into the engine-house to look
after the grooming of his iron steed, and
see that it had—not good oats and hay
—but good oil for its supple joints and
iron sinews, and clean boxes and tubes
for its water and fire.

And now this bearded and stalwart
man, grim and grumpy when upon his
engine, but clean and well-kempt at the
tea-table with his own family, "had a
matter lying heavy on his conscience."
"What is it, my dear?" rejoined the
wife; "perhaps, if you confide in me,
the matter can be more readily disposed
of than if you carried it alone."

"It is this matter of running a Sunday
train. While you and the children are
at the church and Sabbath-school, I am
driving over the road with a shriek and
a roar that breaks in upon the quiet of
the day, and banishes from the mind all
devotional thoughts. Since we stood up
together in the broad aisle of the dear old
church, and together consecrated our-
selves to God, this thought has troubled
me more and more. Suppose, dear
wife, from some Sunday catastrophe I
should be brought home dead. Would
not the thought that it occurred on such
a day render the calamity all the more
bitter for you to bear?"

"God spare us!" exclaimed the wife.
"Amen!" responded the husband;
"but such a thing might be."

"Ask our pastor what he thinks about
it."

"I have done that already, and laid
the case fully before him; but after a
long conference he answered: 'I must
refer it back to you; solve the problem
for yourself, with prayer to God for
light and guidance in accordance with
his holy will. He will give you no su-
pernatural revelation, but in the light
of reason and conscience it will be im-
pressed upon your own mind what is the
right course for you to pursue. 'Somebody,'
he added, 'must run the Sunday trains;
there are many men on the road more steady
and reliable than you, and would the
lives of travelers be safer in any other
hands than yours?'"

"I did not say so to that, for it might
look like boasting; but I did say that
were safe and reliable men who did not
make any professions of Christianity, and
did not have my scruples, who would be
glad to have my place; but then, ought
I to lead these men into temptation to
deliver myself from evil? And besides,
dear wife, if I throw up my place, what
will you and our children do for bread?
I am at home on my engine, and no man
can be more so; but I am a mere child
in any other place. I am a locomotive
engine driver, and nothing else!"

"Yes, you are," responded the wife,
emphatically. "You are a Christian
man who would become a martyr for
conscience' sake, and you are a tender
and considerate husband and father. Do
in this matter what you think is right;
and any sacrifices you may be called
upon to make we will share cheerfully
together."

Evershed did not rest that night upon
a downy couch, for he was troubled with
anxious thoughts. His comfortable but
modest home was still encumbered for
half its value, and he relied upon what
he could save out of his salary to meet
the instalments as they were due. If
his house was only paid for, he thought,
how speedily he would settle this vexed
question; but in that case would there
be any sacrifice for conscience' sake?
He settled in his mind, at last, to see the
superintendent, and ask to be relieved
from running a Sunday train. "For," he
added, "be the consequences what they
may, I cannot and will not run another
on that day." And in accordance with

that determination he called at the su-
perintendent's office. That officer was
a splendid business man, quick of per-
ception, ready in execution, and not
over scrupulous nor choice in his lan-
guage or expression. But he knew his
men thoroughly, and all the workings of
the road he managed.

"I have a request to make of the com-
pany," said the engineer respectfully.
"Well, what is it? Is your salary
too small, or your work too hard, or
your engine not good enough?"

"No, nothing of the kind. I am sat-
isfied with everything but one, and that
is the running of a Sunday train."

"A mighty tender conscience you
must have," responded the official.
"Must the road stop running, or break
its connections because some tender-
footed sheep of a fanatical shepherd re-
fuses to leap the bar of conscience? Can
a train lay over for prayers when the
United States mail and an express car
and three hundred passengers must be
brought through on time? Railroad
employees with your scruples would ruin
my corporation in a year, and I am quite
sure you have mistaken your calling in
becoming an engineer."

"I have served this company faith-
fully for ten years," responded the other
indignantly; "and no man before ever
told me I had mistaken my calling. I
have stood at my post through storm
and peril, and at any time of collision
with my engine, I would go down with
the wreck; but as to running a Sunday
train, I am resolved to stop it here and
now. I am willing to work for lower
wages and take a lower grade in the
company's service; and I do most ear-
nestly hope, since you cannot fail to see
it is at a sacrifice on my own behalf, that
you will favorably consider my request."

"I can say no more at present; come
next Saturday in the afternoon and get
your orders."

The time dragged heavily through the
week, and on Saturday the engineer
called at the office on time. The super-
intendent was busy at his desk, but
soon looked up and said, "Ah! you
have called for a solution of the Sunday
question. I have solved your problem
by a short formula. You may turn over
your engine to the train dispatcher forth-
with. Another engineer will take out
the train to-morrow, and you can go to
church with your wife and children."

The poor man was completely over-
come, and in spite of all his efforts to
restrain his feelings, burst into tears; but
rallying in a moment, he said, "I have
tried to do my duty, and had hoped for
better things, and that I might live and
die in the company's service. I trust
the dear old engine will fall into good
hands, for I have loved and petted it,
have almost felt, sometimes, as if it had
a soul, and knew as I did the responsi-
bility imposed on it and me; but we
must part company now, and I am not
ashamed to say it wrings my heart and
takes the bread out of my children's
mouths."

The superintendent wheeled around on
his pivot-chair and responded sharply.
"Who said you were to leave the com-
pany's service? I have inquired into
your antecedents, and know you to be
one of the most reliable men. We can-
not afford to part with such, even if they
have consciences too tender for some
necessary portions of our service. You
will, therefore, report with your own old
freeman at seven o'clock Monday morn-
ing, at the station, to take out the special
express with a new first-class engine that
never ran on the road before, and your
salary is increased twenty-five per
cent. from the old rate, for the increased
responsibility of the fastest train upon
the line. Although I do not take much
stock in your scruples of conscience, yet
I do not think either the property of the
company or the lives of the passengers
are in any greater peril under the care of
a man who acts on his convictions of
duty, even at the risk, as he thinks, of
losing his head. And mind you," added
the official, as he hastened to suppress
the engineer's expressions of gratitude,
and waived him to the door, "The
special express is not a Sunday train!"
—New York Evangelist.

Place Flowers in Living Hands.

Yes, place the flowers in the hands of
our friends and dear ones while they are
with us; by-and-by it will be too late.

Oftentimes we go carelessly on our own
way, regardless of the times when we
could give the little flower—the daisy—that
is the word of cheer that would
perhaps encourage a heart ready to faint
under its heavy load. We can always
find time for a smile—beautiful, velvety
pansy—a hearty hand-clasp—the sweet-
scented rose—even if there be no chance
for a word.

How many times my own aching heart
has been soothed and comforted by a
sweet look coming, I was sure, from the
very heart! How many times the burdens
have been lightened by a warm grasp of
the hand, and the whispered words, "God
bless you!"

If every one knew how to shake hands
it would be a blessing to themselves and
others. Put your warmest feeling into
the grasp, and do not be afraid if you
will crush the offered hand. A right hand-
shake is a volume in itself.

How often we withhold flowers that
would be so precious to some fellow-trav-
eler. I remember one teacher in the
school at A.—ever pleasant and kind,
but dressed so plainly, almost poorly,
and we knew her salary sufficed for her
to do far otherwise. We often wondered
and spoke of it, why Miss — should
be so close. Afterward we knew. She
bought a house in the city, made a home
for her aged mother, cared for her until
she died, then gave the place to her
brother just starting in life, and made for
herself another home. How many times
we might have given her sweet flowers;
we were courteous, for she commanded
our respect; but that was the tall lilacs,
growing out of reach. It spoils the beauty

of the flower to have to climb to pick it.
Next is the letter—sweet mignonette
—written to absent friend or to unknown
"shut-in" ones; it takes time and strength,
but this life is not all; we have another in
which to find the treasures we have laid
up here, and what better can we do than
"minister to one of the least of these, my
children?"

There is the call, not of duty, but of
love, upon those isolated from the world
by family cares, sickness or sorrow, tell-
ing them of ready sympathy, of Jesus'
love for them, and the cheery news of
church and friends. That is the delicate
heliotrope—lending its fragrance all
through the long day and the weary night
vigils, making the tedious hours drag less
heavily to the lonely watcher.

Even if debarrd from many of these
things, there are other flowers left us.
One can always kneel at the Father's
side, and ask him to care for and minister
to all Earth's weary ones, to all workers
in his vineyard. This priceless boon we
may liken to the little snow-drop—Spring's
first greeting, telling us rude Winter's
spell is broken, and we shall soon rejoice
in warmth and beauty.

Did you ever enter a "covenant of
prayer," with one, each to pray for the
other at the same hour? Oh! that is the
pure, white, spotless lily. You asking
heaven's choicest blessing to rest on that
other soul, having the blessed conscious-
ness that you are remembered in the same
way at the same time. The lily comes
back to you, fragrant in its dewy fresh-
ness.

Remember, the alabaster box was
broken while our Savior was on earth,
and could tell Simon of the great love that
prompted it. Let us each try and fill the
hands of our living ones with flowers,
not waiting to place them on the cold,
lifeless breast or strew them on the coffin-
lid. If we do so, we shall not have this
requisite to chant when there is no more
coming back:

"How I regret I ever gave you pain—
How often I held you first and nearest?
O love, if you could only come again!

"I would be kinder to you: I was fretful:
Life had so much that was too hard to
bear;
I did not understand how—self-forgetful—
Your love had lightened every pain and
care."

"We grow too sure of those who never give
us a single anxious thought—they are our
own;
I did not dream that death would dare to rob
me,
Until I found my priceless treasure gone."
—Christian Press.

Anecdotes of Andrew Jackson.

Bishop Paine, in the Nashville *Chris-
tian Advocate*, tells these stories of Gen-
eral Jackson: Upon one occasion I called
at the Hermitage, and soon perceived
there was trouble there—Mrs. Jackson
was in tears, and the General unusually
silent and sad. Privately the cause soon
leaked out. A committee of the Tennes-
see Legislature, then sitting in Mur-
freesboro, had just left the Hermitage;
they had come to inform the General that
the Legislature would nominate him
for President of the United States unless
he should forbid it. Mrs. Jackson was
exceedingly distressed. She loved home
and retirement, and had no taste for
ambition to be gratified elsewhere; but
her greatest objection was, that she feared
the political strife incident to the nomina-
tion would divert the attention of her
husband from the subject of religion, and
impair his salvation. He, too, shared in
these feelings, saying: "I have been
looking forward to a release from public
office and cares, thinking I would then
attend in earnest to my religious affairs,
and I dread the excitement likely to
spring up if my friends persist. I do not
covet more honors; my country has hon-
ored me enough, and I prefer quiet; but
having said that no one should seek the
office, nor any patriot reject it when
called to it, I can only say I could not re-
fuse it if tendered." These are substan-
tially his words, and I believe they ex-
pressed his real sentiments. I sympa-
thized with Mrs. Jackson, feeling more
anxious for his salvation than his election
to the presidency of the United States.

The last interview I had with General
Jackson took place in Nashville, during
the session of the conference in 1839.
The General had returned to the Hermit-
age after having filled two presidential
terms; Mrs. Jackson had gone to rest;
he had joined the church and professed
religion. A message was received from
him informing us he was in the city, and
inviting me to call and bring J. B. Mc-
Ferrin, in order that we might go with
him to the conference-room. We found
him very feeble, but strong in faith and
holy joy. We took him into the confer-
ence-room, introduced him to the bishop
—Andrew—and to each preacher by
name. Some of them he recognized at
once as officers and soldiers in his army
—Col. McFerrin especially—and em-
braced them warmly. Many of them
were the sons of his veterans, and, irre-
spective of political affiliations, all felt
tenderly and deeply grateful to God for the
grace that had been bestowed upon a
venerated, noble and true man. The
bishop and conference united in prayer
for him at his request, and bidding us
"God bless you!" and after a few words
of encouragement, he retired. We car-
ried him back, and parted, to meet, I
tried, in a world where there will be no
misconception of motives or character.

It is our happiness, as Christians, that
however we may change our place, we
shall never change our object. Whatever
we lose, we shall not lose that which we
esteem better than life. God has made
to us this gracious promise: "I will dwell
in them and walk in them." And though
we may endure much affliction and pass
through many deep waters, yet this is
our honor and comfort—the Lord is with
us.—Cecil.

Sick Headaches.

Nine times out of ten the cause is in
the fact that the stomach is not able to
digest the food last introduced into it,
either from its being unsuitable or exces-
sive in quantity. A diet of bread and
butter, with ripe fruits or berries, with
moderate, continuous exercise in the open
air sufficient to keep up a gentle perspira-
tion, will often cure it in a short time.
One teaspoonful of powdered charcoal in
half a glass of water, and drank, some-
times gives relief. And yet the above
remedies will not avail in all cases. A
sovereign remedy for this disease is not
easily found. A correspondent contributes
the following: Sick headache is periodi-
cal, and is the signal of distress which the
stomach puts up to inform us that there
is an over-alkaline condition of its fluids;
it needs a natural acid to restore the
battery to its normal working condition.
When the first symptoms of a headache
appear, take a teaspoonful of lemon juice
clear, fifteen minutes before each meal,
and the same dose at bedtime. Follow
this up until all the symptoms are past,
taking no other remedies, and you will
soon be able to go free from your unwell-
come nuisance. Many will object to
this, because the remedy is too simple,
but I have made many cures in this way.
—Dr. Haire.

Dates for Coffee.

A good deal of attention has been ex-
cited in Great Britain by the process of
making coffee out of dates, and for this
purpose the "Date Coffee Company" of
London has been formed. The patent
consists in drying the date fruit by a pro-
cess which separates the ends from the
pulp. The ends are then placed in a re-
volving vessel and subjected to heat,
under the influence of which they become
in color like roasted coffee. They are
then crushed and mixed with real coffee
and a little chicory, and the whole is
claimed to produce a mixture superior to
Mocha coffee. The English Government
will not allow this adulterated coffee to be
manufactured in England, but allows it
to be imported at a duty of four cents
per pound. The works are in Kurrachee,
India, where dates are plentiful. A
French company has been organized, and
now there is a plan on foot to organize an
American company, but it will hardly
succeed here as abroad, because the price
of coffee has been trending downward for
years, and in a year over \$7,000,000
have been lost in coffee in this country.
The supply now is much larger than the
demand.

A Good Day's Work on a Railroad.

The work of changing the gauge of
the Chicago, St. Louis and New Orleans
railroad, between Cairo and New Orleans,
was begun at 4 o'clock of the morning of
July 29. The work was finished and
trains were running at 3 o'clock in the
afternoon of the same day. The work
consisted of shifting the west rail 3½
inches, making the gauge 4 feet 8½ inches.
The length of road changed was 571
miles, exclusive of sidings. About 2,
500 experienced workmen were employed
in gangs, each gang having charge of 8
miles of track. The division from Cairo
to Milan, 84 miles, was changed by 8:50
A. M. The division from Canton to New
Orleans, 206 miles, was completed at
9:20 A. M. The work was in charge of
Col. L. P. Brien, and was accomplished
without mishap or delay.—*Scientific
American*.

The story is told that the editor of
Scribner's, not long ago, received a paper
from Dean Stanley for publication, which
he was unable to read, and it will have
to be returned to England, to be trans-
cribed by some one there who is familiar
with his handwriting. The story is cred-
ible. We have given a great deal of bad
writing to our printers, but never any
thing whose vile cecography equalled that
of Dean Stanley's manuscript when he
did his worst. We do not admit, how-
ever, that his writing could not be read,
though we recall a sermon of his which
taxed to the utmost the combined
skill in decipherment of printers and edi-
tors. Greeley's handwriting was bad,
very bad, though he had his own fashion
of making letters, which could be learned
and which did not trouble our compositors
at all when they had learned it. Bishop
Gilbert Haven wrote as no Christian
should write that would save his composi-
tors from profanity—in hasty pencil-
scraps and minute interlineations. Joa-
quin Miller writes a most perplexing hand,
in which all letters are made in pretty
much the same way and most of them
omitted; but not Choate, nor Greeley, nor
Haven, nor Miller, nor any other cham-
pion scribbler of the abomination of deso-
lation that standeth where it ought not
has ever equaled Dean Stanley. Why,
we have known a brief letter of his, giv-
ing a simple answer to a question asked
him, to travel about the city day after
day, vainly seeking an interpreter.
Nevertheless, if *Scribner's Monthly* fails
to get the article interpreted, we will ac-
cept it, with much pleasure.—*The Inde-
pendent*.

Ir MOVES.—In view of the time, place
and circumstances, certainly the most
remarkable of all Decoration Day speeches
was that made this year by the Hon.
Frederick Douglass, at Harper's Ferry,
Va., the subject of which was John Brown.
In the large concourse of people assembled
to hear him, were ex-slave holders and
ex-confederates, prominent among them
the State attorney on Brown's trial, and
this gentleman was one of the first to
congratulate Mr. Douglass upon his speech.
John Brown was hung on the 23d of De-
cember, 1859. A wider visionary than
the old man would have been needed to
have foreseen on that day, the path on
which the nation has come to the 30th of
May, 1881. Yet there are other people
than *Brother Jasper*, who do not feel the
world moving.—*Southern Workman*.

1810.

SEVENTY-FIRST ANNUAL STATEMENT

OF THE

HARTFORD
Fire Insurance Company.

CAPITAL, - \$1,250,000.00.

ABSTRACT OF STATEMENT JAN. 1st, 1881

ASSETS.

Cash on hand, in Bank, and Cash	Items, ...	\$258,174.43
Cash in hands of Agents and in	course of Transmission	225,637.91
Notes and Accrued Interest		25,933.03
Real Estate Unencumbered		641,175.60
Loans on Bond and Mortgage (1st	lien)	736,900.00
Loans on Collateral Security		371,732.50
Bank Stock, Hartford, Marke	Value	370,516.00
Bank Stock, New York, Market	Value	241,895.00
Bank Stock, Boston, Market Value		75,881.50
Bank Stock, Albany & Montreal,		77,892.50
Market Value		25,700.00
Railroad Stocks		326,585.00
State, City and Railroad Bonds		283,456.00
United States Bonds		
		\$3,761,379.47

SUMMARY.

Cash Capital	1,250,000.00
Reserve for Reinsurance	1,189,217.01
All Outstanding Claims	144,234.76
NET SURPLUS OVER ALL	1,177,937.70
SURPLUS AS TO POLICY-HOLDERS	2,427,937.70

GEO. L. CHASE, - - President.

C. B. WHITING, - - Secretary.

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SAN FRANCISCO, CAL.

A. P. FLINT, - - Manager.

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enjoyment, advancement, and attainment.

Oakland, July 1, 1881. j7f

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1mar-5m

1881.

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The Pacific.

SAN FRANCISCO, CAL.

News Summary.

Pacific Coast.

CITY.

The City of Pekin arrived last Saturday, having made the round trip from Hong Kong in two months and three days. She made the quickest time out of Yokohama ever made, sixteen days and nineteen hours, distance 4555 miles. She brought 18,000 boxes of tea, and 844 Chinese.

Chief of Police Crowley has filed his annual report. The whole number of policemen in this city is 400. Number of arrests the last year 23,011, number year before, 21,063. Number of liquor licenses granted, 3,185. What an absurdity and shame. The government licenses over 3,000 liquor sellers to make criminals, and then it pays 400 policemen to go for the thousands of criminals thus made.

STATE AND COAST.

Frost at Grass Valley Friday night. The assessed valuation of the territory of Dakota, not including railroad property is \$30,000,000, an increase of 50 per cent. in one year.

A sudden flood at Central City and Idaho Springs, Colorado, recently, caused damage to property estimated at more than \$70,000, and the loss of two lives.

Sonoma county, with a population of 25,000, has 1,600 people sixty years of age and upwards; 425 seventy years and over; 60 eighty and over.

Ducks are appearing earlier than usual this season. The lakes in Pajaro valley are at times well covered with ducks, and weather sharps are predicting early rains, claiming that the early appearance of ducks portend early rains.

The grape-growers of the St. Helena district, Napa county, have almost unanimously signed a pledge not to sell grapes to such wine or brandy makers as refuse to agree not to use glucose, molasses, or other deleterious or obnoxious substances.

PORTLAND, August 27th.—For the past twelve hours a heavy rain has prevailed, thoroughly soaking the ground. It is feared that the rain will result in much damage to grain, as many farmers are in the very midst of harvest, and crops generally are standing unprotected in the fields.

Near Red Bluff wild grapes are beginning to ripen, and the jelly preparing season will again be renewed. The vines on the banks of the numerous creeks are reported loaded with fruit.

Eastern.

West Virginia, which in 1865 had only 1,865 school-districts, 133 school houses, 387 teachers, and an attendance of 15,975 pupils, has now 3,529 districts, 3,557 school-houses, 4,224 teachers, and an attendance of 142,850 pupils. In 1865 only twenty counties of the state had any free schools.

It is said that Rev. George Allen, of Massachusetts, is the only minister living who attended the first meeting of the American Board of Foreign Missions.

A Chinaman, a friend of Chinese students at Harvard University, desired Christian burial, and 106 Chinamen attended his funeral services at Mount Vernon Congregational church, Boston, June 12. Dr. Herricks and Loy Men Poy delivered addresses.

Rev. J. C. Foster, of Randolph, Mass., has purchased a controlling interest in the Watchman, the denominational paper of the Baptists, Boston.

There are eighteen societies of Shakers in the United States, nine of which are in New England.

The Baroness Burdett-Coutts and husband are coming to America in October.

PRICES CURRENT.

Silver, \$1.11 1/2 per oz., 1000 fine. Silver, 925 fine, \$1.91 1/2 per oz.

COMMERCIAL.

Flour—Best brands of City Extra, \$5.50 to 5.75; Super., \$4.25 to 4.75; Interior Extra, \$4.50 to 5.25; Interior Superfine \$4.00 to 4.62 1/2.

Wheat—No. 1, \$1.67 1/2 to 1.70 per cbl. No. 2, \$1.62 1/2 to 1.65.

Barley—Feed, \$1.15 to 1.20 cents; Chevalier, \$1.30 to 1.40 for choice bay; brewing, \$1.32 1/2 to 1.30 per cbl.

Rye—\$1.42 1/2 to 1.47 1/2 per cbl. Corn—Large yellow, \$1.15 to 1.17 1/2.

Oats—Common, \$1.30 to 1.45; Surprise, \$1.60 to 1.70; Wash. Ter. oats, \$1.47 1/2 to 1.60.

Feed—Bran, \$15 1/2 to 16; ground barley, \$26.50 to 27.00; middlings, \$22.50; oil cake, \$30.00 per ton.

Hops—13 to 15c. California Onions—Silverskins, 65 to 75c per cbl.

Potatoes—\$1.00 to 1.12 1/2 in sacks. Sweet potatoes, \$1.00 per cbl.

Fruit—Lemons, \$11 to 12 per box for Sicily; California oranges, \$1.25 per box; Bananas, \$2.50 to 4.00 per bunch; Strawberries, \$6.00 to 7.00 a chest; Peaches, 30 to 40c per basket; Blackberries, \$6.00 per chest; Apples, 40c to \$1.00 per box; Pears, \$1.75 to 2.25 for Bartlett; Plums, 1 1/2 to 2c per lb; Grapes, 35c to \$1.00 per box.

Vegetables—Cabbage, 75 cts per cbl; Cauliflower, 60 to 65c per doz.; Turnips, 50c per cbl; Green Peas, 1 1/2 to 2c per lb; Tomatoes, 20 to 30c per box; Green corn 10 to 12 1/2c per dozen.

Hay—\$8.00 to 13.00 for all grades. Straw, 40 to 45c per bale.

Wool—San Joaquin, choice, 16 to 17c; Southern comb, choice, 16 to 18c.

Butter—Good, 26 to 30c per lb; Cheese—Cal. cheese, 14 to 15c.

Eggs—Fresh laid, 28 to 32c per doz. Honey—Comb, 14 to 16c; Strained, 9 to 11c.

Beef—First quality, 5 1/2 to 6c; inferior, 4c to 4 1/2c per lb.

Spring Lamb—4 1/2 to 5c per lb. Mutton—Wethers, 3 1/2 to 4c; Ewes, 3 to 3 1/2c per lb.

Sunday-School Lesson for Sept. 11, 1881.

Idolatry Punished. (Ex. xxxiii: 21-35.)

BY REV. H. H. WIKOFF.

The chapters intervening between the last lesson and this, record the civil and religious rights of the people; the covenant made between Jehovah and the people; the directions concerning the sanctuary and the priesthood; and the breaking of the covenant in the worship of the golden calf. To understand this idolatry, we must call to mind what is recorded in chapter xxiv: 18, viz: That Moses was in the mount forty days and forty nights. During this long absence the people became fretful. Not knowing what had become of Moses, their leader, and apprehending that the loss of Moses was to them equivalent to the loss of God, they desired Aaron to make them gods to go before them. He, yielding to the popular clamor, called for their golden earrings, and with these made a golden calf, before which the Israelites bowed down in worship. Such idolatry did not escape the all-seeing eye of God. Insulted by such disloyalty, he sent Moses from the mount to visit punishment upon the people. What that punishment was, our lesson will reveal to us.

EXPLANATION.

Verse 26. "Then Moses stood in the gate of the camp," etc.

The probabilities are, that a rampart was erected around the camp as a protection against any enemies, especially the Amalekites (xvii: 8). For the purpose of entering the camp, a gate was placed here and there. In one of these gates Moses stood and said, "Who is on the Lord's side?"

The purpose, doubtless, of this question was, not to see if any had refused to bow the knee before the golden calf, for from verses 3, 6 and 7, it would seem that all were guilty, but to discover who among the host was ready to repent, and henceforth to serve the Lord. If some such could be found, Moses might have thought, that instead of God's consuming the whole multitude (verse 10), he might spare them for the sake of the righteous (Gen. xviii: 23-33).

In answer to this question, "All the sons of Levi gathered themselves unto him."

That the Levites should have been so unanimous in their espousal of God's side is due partly to their penitence, and partly to the fact that Moses was of that tribe (Ex. ii: 1), and furthermore to the fact that "the resolution and example of a few distinguished men was sure to be followed by all the rest of their tribe."

Why no one else espoused the side of the Lord, it is difficult to explain. Perhaps their hearts had been "hardened through the deceitfulness of sin," or they may have been ashamed, or afraid, or it may have been that no influential man would take the lead. At any rate, whatever their hindrance, it was not sufficient to restrain the Levites.

Verse 27. "And he said unto them, Thus saith the Lord, God of Israel."

Moses now speaks in the name of God. God, not Moses, was about to put the Levites to test, to a severe test, to see if their obedience and loyalty were genuine. We must not understand that the command was given for the mere purpose of testing the Levites. The punishment upon Israel was because of the sin; the execution of it was given to the Levites, that they might show their devotion to God. They were to "slay every man his brother" (or kinsman), "and every man his neighbor" (or acquaintance).

This test the Levites stood, for

Verse 28. "The children of Israel did according to the word," etc. The result was that three thousand men were put to death.

Concerning this whole matter, several interesting questions suggest themselves:

1. On what plan was the slaughtering conducted? was it promiscuous, or were certain ones selected? Three thousand seems a great many. But think of the whole number of men, 600,000 (xii: 37). Only one in every 200 was killed. Now, how was this one chosen? Some think that only the ringleaders were killed; others, that those only who still persisted in rebelling; perhaps those who refused to drink the water mentioned in verse 20; still others suppose that it was promiscuous; humanly speaking, it was by chance, but as "the disposing of the lot is of the Lord," just those were put to death whom God saw most worthy of death. Which view to adopt, we cannot say. The fact only has been made known to us, not the various details concerning it. However, from the passage itself, the most obvious interpretation is that the Levites were immediately to work and showed no choice nor discrimination, but slew those who came in their way.

2. Another question suggests itself. Why did not the great multitude rise in rebellion? At first thought we should think they would have turned against the Levites. Perhaps this can be explained on the ground of their reverence for Moses, whom God had accredited as his servant. On the ground also of "a guilty conscience." They knew their sin and feared to continue any longer in their disloyalty to God.

3. Was not God inconsistent with himself in commanding the Levites to take life? Only a short time before he had said "Thou shalt not kill" (Ex. xx: 13). Now he commands a greater slaughter. How shall we reconcile the two? Remember that God gives life: hence has the right to take life. The Levites were only instruments in carrying out the divine will. If God deems the sin sufficient to forfeit life, he may call upon man to execute the will; and man in no way violates the sixth commandment.

4. But was the heinousness of the crime commensurate with the severity of the punishment?

To us it may seem not; but remember the people had committed a great sin (verse 21). Ex. xx: 4, 5. Remember also that terrible punishments followed

transgression. xxi: 22-24; Lev. xxv: 14-39. Remember, too, that opportunity had been given for a new avowal of allegiance, but only the Levites came over to the Lord's side; also, that the people were now under the direct government of God, and that idolatrous practices, under a theocracy, held a place relatively similar to treason under civil governments. Treason, if discovered, brings death. Why the death was not more general in this case, we do not know. Perhaps it was sufficient to warn the people against idolatry; perhaps, as has already been suggested, the slain ones were the most blameable of all the host.

Verse 29. "For Moses had said," etc. Moses is supposed to have addressed the words of this verse to the Levites, either before they commenced the slaughter, or soon after they had finished. If before, the apparent meaning would be, "Give yourself to the Lord's service this day, even if it compel you to slay a son or a brother, and a blessing will result."

There are objections to this, in the fact that the Levites were not slaying their own sons (for the sons of Levi were the executioners—verse 26-28); in the further fact that this is not by any means the best translation of the words. According to an eminent commentator, the reading is, "Fill your hand to-day for Jehovah, that every one may be against his son, and against his brother, and to bring a blessing upon yourselves to-day." The idea to be conveyed is the following: "Provide yourselves to-day with a gift for the Lord; consecrate yourselves to-day for the service of the Lord; by preserving the obedience you have just shown toward him, by not knowing either son or brother in his service, and thus gain for yourselves a blessing."

Granting this to be the true idea, we see how Moses emphasized the truth that devotion to God must take precedence of all other (Matt. xviii: 37); how, also, he encouraged them with the thought that blessing follows obedience.

Verse 30. "And it came to pass on the morrow," etc.—The next day having arrived, Moses having carried out God's purpose (verse 27) in punishing the people, undertakes to plead their cause with God. Before doing so, however, he reminds the people of what they had done. "Ye have sinned a great sin." The sin was great in that it was a violation of the command recently communicated to them—xx: 3-6 and 23. "Peradventure I shall make an atonement for your sin." It was a matter of doubt. "Peradventure"—Moses knew God had great reason to be offended, and as yet it seemed uncertain whether any atonement or reconciliation could be effected. He is willing to try, so we read,

Verse 31. "And Moses returned," etc. Notice the first thing he does is to confess the sin of the people. We can never have reconciliation between God and ourselves unless we confess our sins. 1 John ii: 9.

Verse 32. "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written."—Concerning the "book which thou hast written" there are different opinions. Some think reference is made to the "book of life" in which are written the names of those to be saved. Phil. iv: 3, Rev. xiii: 8; xvii: 8; xx: 15; xxi: 27. To be blotted out of this book, is equivalent to being lost. Thus understanding it, we must believe that Moses desired rather to be banished from God's presence than to have the Israelites unforgiven. Surely this was self-sacrificing love, at least apparently so. It may well be questioned whether it is love that prefers to give up Christ and God forever in order that others may have salvation. If salvation is merely rest and enjoyment, we can understand how such a man as Moses or Paul, in a moment of deep yearning for others' good, may make such an impression. But if salvation is union with Christ, can a man say, is he right in saying "I will give thee up, O Christ, if my brother may be brought to love thee"? To us it seems not. We know that wonderful saying of Paul in Rom. ix: 3, seems to favor the above interpretation. But as Paul's expression is still a matter of various interpretations, we prefer to see another meaning than the one expressed above given to this wish of Moses. There was a custom among ancient rulers of writing the names of the people in a book. As God was the head of the Israelites, it was supposed that he had inscribed in a book, the names of his people. Inscription therein entitled one to all the privileges of citizenship. To have one's name blotted out involved the sacrifice of these privileges; the denial of the promises which God had made to his people. Moses would give up all these if Israel must. What devotion on the part of this leader!

Verse 33. "And the Lord said," etc.—No direct reply is made to Moses. God simply states to him that each offender must suffer the consequences or punishment of his own sin.

Verse 34. "Therefore now go, lead the people," etc.—From pleading for the people God calls Moses to lead them forward. To assist him in this "an angel" shall go before them. Mention has already been made of the angel in xxxiii: 20; he is also spoken of in xxxiii: 2. From the latter passage it would seem as if this were an infliction upon the people because of their sin. "For I will not go up in the midst of thee." xxxiii: 3.

God withdrew his personal presence because they were stiff-necked people: at the same time he did not leave them entirely to themselves, but gave them an angel to go before them. "Nevertheless, in the day when I visit, I will visit their sin upon them."—There was to be a day of visitation. When that should come, Israel's sin should not be passed over.

Verse 35. "And the Lord plighted the people," etc. Some refer this to the 3,000 already slain. Better to see in it that which followed. No doubt they were more or less troubled ever after this;

but the day of visitation already alluded to finally came when God did indeed plague the people (Num. xiv: 26-38) for the idolatry of the Golden calf, as well as for the rest of their iniquities.

LESSONS.

1. How easy for human nature to return to former sins. Israel had been living in idolatrous Egypt. Though away now from former surroundings and practices, yet when opportunity offers, away they go into idolatry; making a golden calf and calling it God. Christians need to be on their guard. Human nature is weak and Satan knows it. He seeks to bring us into the old ways. Live close to God. Be led by the spirit and you will not fulfill the lusts of the flesh.

2. How terrible it is to array one's self against God. Because of Israel's disloyalty 3,000 were slain. The consequences of sin are equally fearful to-day. We may not be slain; but certain it is that "the wages of sin is death."

3. An opportunity for repentance was offered before the punishment was inflicted. So God offers all of us the privilege of turning from our sins.

4. Each one must suffer for his own sin. "Whoever hath sinned against me, him will I blot out of my book."

5. The only hope of deliverance was in God's mercy. Moses knew this was all that could save them; so he pleaded for Israel. Not Moses, but a greater than Moses will plead for us. If we commit ourselves to Christ, we may be sure his intercessions in our behalf will be heard, and we will not die in the wilderness, but have an entrance into the Promised Land.

SAN FRANCISCO, August 22, 1881.

TO THE PACIFIC.—By the blessing of God I have arrived safe at this port from Altata, Mexico, via Eureka, Humboldt Bay. Altata is a small town at the mouth of the Colacan river, about 140 miles northwest of Mazatlan. It has a harbor quite difficult to enter, as the bar is rough, there being only from twelve to fifteen feet of water on it at high tide. Inside the bar is a fine bay, capable of harboring 1,000 vessels, with safe anchorage. The population of the town is 600. The houses are small and built of wood and plastered outside with mud, roofed with grass; no floors. There are only three frame houses in the town, as lumber is very dear. The principal trade is in dye wood, which grows on the banks of the river about 60 miles up from the town, and is brought down the river in sail lighters, and taken outside the bar, to ships that lay at anchor outside to receive the wood for New York and other Atlantic ports. There is a very good public school in the town, the teacher is from St. Louis and teaches in Spanish and English languages. A Boston company are building a railroad from Altata to Colacan, a city of 15,000 people. The city of Colacan is quite a business city, it has a mint and a cotton factory, Catholic church and a public school. There are some very rich silver mines in that section of the country. About 40 Americans are at work on the rail road. At Altata I found the people glad to receive the word of God, and there is a great field open for missionary work; the people are ready to hear the gospel and receive it—I judge from what I have seen in distributing the word of God. Every voyage that I have made from San Francisco since 1860 I am furnished with Bibles and Testaments, by the California Bible Society, and have been to most of the Mexican ports on the western coast, and always have found the people glad to receive the word of God. At Altata the school teacher called on me for Testaments for his school. I gave him all I had left, and he had the Bible read in his school every day, and his scholars took a great interest in the Gospels, and were pleased to have them in the school to read. May the Holy Spirit send its precious truths home to their hearts, and they may become true followers of Jesus who died that man might have eternal life, and from that school may God raise up missionaries to go out into the country to preach the unsearchable riches of Christ to those poor priest-ridden people.

On my last voyage to San Blas, I had a great number of Bibles and other religious reading on board, but not enough for the call I had for Bibles. I have been stopped in the streets by wealthy merchants, asking me if I had any more Bibles on board, and they wanted Bibles for their families. I think there is a field opened for missionaries, and I pray that God may open the heart of some spiritual men and women that they may go to the ports on the western coast of Mexico and preach the Gospel to those people. Many thanks to the Rev. John Thompson and the Bible Society for their liberality in giving me the word of God to distribute to the poor and destitute, and to Sabbath schools. May the Lord bless and prosper them in their great work of giving man the bread of life.

At Eureka, Humboldt Bay, I found some of the churches in a very prosperous condition spiritually. The Methodist church had a revival this last winter and many souls were added to the church. The Sabbath School has about 300 scholars. The members of the church are very spiritual. I was at two of their meetings. We had most excellent meetings; some of them seemed to be filled with the Holy Spirit. A great many young men and women spoke and seemed to have the right view of the way of salvation. I found numbers of poor people destitute of Bibles; a number of boys said they would like to have Bibles. I promised them I would fetch them Bibles the next time I came to Eureka. I remain yours in Christian love. JAMES HIGGINS.

Schooner Daisy Rowe.

Married.

MARSHALL-MERRITT.—In Oakland, Aug. 25, 1881, by Rev. J. K. McLean, D. D., C. Knox Marshall, of Rio Vista, and Miss Julia E. Merritt, daughter of the late Rev. W. C. Merritt.

Obituary.

Dexter.—Died—at Arcata, Humboldt county, California, August 14, 1881, Thomas B. Dexter, of Bangor, Maine, aged 67 years.

The deceased was the father of Rev. G. M. Dexter, of Hydesville, and had but recently come to this state to visit his son. He had been a member of the church for 30 years, and at the time of his death was a member of Hammond-street Congregational church of Bangor. It gave him great pleasure to meet his son upon this coast (after a separation of twenty-two years) and to find him in the ministry. And at one of their prayer-meetings remarked, "I feel that I can say with Simon of old, 'Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.' " He was crossing a bridge when a plank broke, causing him to fall about nine feet, fracturing two ribs. He suffered extremely for four weeks, when he fell asleep in Jesus. He was removed to Hydesville for interment. He leaves four daughters in the East to mourn his loss.

Ex-Warden Chamberlain made his farewell speech to the Concord, Mass., convicts, Sunday, July, 31st. He urged them to take honorable places in the world when their time was served, and briefly reviewed his 10 years in office. Of the 563 convicts now in prison only 29, he said, were there when he came, and 84 per cent. of the whole number had never been heard from in prisons again. The new warden is David M. Earle.

A down-east editor's wardrobe, which was inventoried by an officer who was endeavoring to satisfy an execution, was found to consist of just two suits, one of which was for libel.

Publishers' Department.

Entered at the postoffice at San Francisco as second-class matter.

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INTERESTING TO HOUSEKEEPERS.—The secret of the success of some housekeepers in always managing to bring out from their resources so many tempting and palatable dishes, which lead the inexperienced and new beginners to envy them, and desire to emulate them, is because they know how in purchasing their supplies, to make everything tell. Such housekeepers invariably buy the Canned Goods and other manufactures of King, Morse & Co., because experience has taught them that that is a firm that values their reputation so highly, that only the best of goods ever bear their labels upon them, for the most scrupulous care is taken in every department of their establishment in the packing of these goods, and they are not afraid to guarantee their manufactures.

We call especial attention to the advertisement of Albert G. Nye in another column. His stock of artist's materials and art goods is of the finest quality. He has the best assortment of glass shades to be found in the city; and the variety and beauty of his collection of California ferns, and sea mosses excels anything we have seen. His store, 1033 Market St., is easily accessible, and he gives his personal attention to the business in all its branches. In addition to his retail trade, Mr. Nye supplies schools and classes of students in art at the lowest prices, aiming, as we know from personal experience always to please his customers.

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